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A PRIMER
OF THE
GOTHIC LANGUAGE

CONTAINING THE

GOSPEL OF ST. MARK, SELECTIONS FROM THE OTHER
GOSPELS, AND THE SECOND EPISTLE TO TIMOTHY

WITH GRAMMAR, NOTES, AND GLOSSARY

BY

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PREFACE TO THE FIRST EDITION

THE want of an elementary Gothic grammar written on scientific and historical principles must long have been felt in England by pupils and teachers alike. And as a knowledge of Gothic is indispensable to students of the oldest periods of the other Germanic languages, the following grammar will, I trust, be found useful at any rate to students whose interests mainly lie in the philological or linguistic side of these languages.

Considerable care and trouble have been taken in the selection of the matter contained in the chapters relating to phonology, and I venture to say that anyone, who conscientiously works through the book, will not only gain a thorough elementary knowledge of Gothic, but also of the principles of Germanic philology in general. I should however advise the beginner not to work right through the phonology at first, but to read Chapter I on Gothic pronunciation, and then to learn the Accidence. As soon as the paradigms have been learnt, he ought then to begin reading the Gothic Text and to work systematically at the phonology.

In the plan and scope of the book I have for the most part followed the lines adopted in my Old and Middle High German Primers, published by the Clarendon Press in 1888.

In all the three books my chief aim and object have been to furnish beginners with an accurate outline of the main features of the languages in question. But in the present book I thought it advisable to enter rather more fully into details, because most students, who worked through the two German Primers, would almost be sure to continue their studies in more advanced works on the subject. Whereas in the case of Gothic it is somewhat different. As most students simply wish to acquire an elementary knowledge of the phonology and accidence of the language for the great light which these throw upon the grammar of the other old Germanic languages, it is important that everything they require for that purpose should be put together in a convenient form. In fact a careful examination of the phonology and accidence will show that these parts of the work are much more complete than the title of the book indicates.

The Glossary not only contains all the words occurring in the Gothic Text (pp. 147-229), but also the words contained in the Accidence, each referred to its respective paragraph.

A short list of the most important works relating to Gothic will be found on pp. 145, 146. Amongst the works which I have found most useful in the writing of the present book, I would especially mention my indebtedness to the two excellent grammars by Douse and Braune.

In conclusion, I have to express my best thanks to my friend Prof. Napier for many valuable suggestions whilst the book was going through the press.

JOSEPH WRIGHT.

OXFORD, *January*, 1892.

PREFACE TO THE SECOND EDITION

IN revising this new edition, I have kept in view the class of students for which the book was originally intended. Although in the grammar the paragraphs remain the same as in the former edition, it will be seen that many additions and improvements have been made, especially in the Phonology, which in its present form will serve as an elementary introduction to Germanic Philology in general. I am sorry to be unable to comply with the wishes of the many teachers who desired me to treat the Accidence with special reference to the other Germanic languages, so that the book in its new form might serve as an elementary comparative grammar of these languages. After giving the matter serious consideration, I came to the conclusion that the book would become too large, and that through the necessary introduction of a great many details concerning the other languages, I should have been obliged to omit many important points relating to Gothic itself, and thus I should have defeated the object with which the book was originally written.

Some time ago I collected the material for an elementary Comparative Grammar of the Germanic languages, and had begun to prepare it for publication, but during the last few

years all my spare time has been taken up with the English Dialect Dictionary. Ere long, however, I hope to have sufficient leisure to publish the book.

In compliance with the requests of several Examining Bodies, and of the Delegates of the Clarendon Press, I have included in this new edition the whole of the Gospel of St. Mark which has come down to us in Gothic.

JOSEPH WRIGHT.

OXFORD, *April*, 1899.

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ABBREVIATIONS, &c.

Gr. = Greek.

Indg. = Indo-Germanic.

Lat. = Latin.

OE. = Old English.

OHG. = Old High German.

O. Icel. = Old Icelandic.

OS. = Old Saxon.

mid. = middle.

NHG. = New High German.

Prim. Germ. = Primitive Germanic.

rt. = root.

Skr. = Sanskrit.

The asterisk (*) prefixed to a word denotes a theoretical form.

The colon (:) used on pp. 37-41 means *stands in ablaut relation to*.

On the letters p, α, ʒ, v, χ see § 110 note 4.

GRAMMAR.



INTRODUCTION.

§ 1. Almost the only source of our knowledge of the Gothic language consists of the fragments of the biblical translation made by Ulfilas (b. about 311 A.D., d. 383), the Bishop of the West Goths. See p. 142.

§ 2. Gothic forms one member of the Germanic (Teutonic) branch of the Indo-Germanic family of languages.

The Germanic branch consists of:—

I. Gothic.

II. Old Norse (Scandinavian), which is sub-divided into two groups:—

East Norse, including Swedish, Gutnish, and Danish.

West Norse, including Norwegian and Icelandic.

NOTE.—I and II are sometimes classed together and called East Germanic.

III. West Germanic, which is composed of Old English (OE.), Old Frisian, Old Saxon (OS.), sometimes called Old Low German, Old Low Franconian (Old Dutch), and Old High German (OHG.).

PHONOLOGY.

CHAPTER I.

ALPHABET AND PRONUNCIATION.

§ 3. The Gothic monuments, as handed down to us, are written in a peculiar alphabet which, according to the Greek ecclesiastical historians Philostorgios and Sokrates, was invented by Ulfilas. But Wimmer¹ and others have clearly shown that Ulfilas simply took the Greek uncial alphabet as the basis for his, and that in cases where this was insufficient for his purpose, he had recourse to the Latin and runic alphabets. The alphabetic sequence of the letters can be determined with certainty from the numerical values, which agree as nearly as possible with those of the Greek. Below are given the Gothic characters in the first line, in the second line their numerical values, and in the third line their transliteration in Roman characters.

ᚠ	ᚢ	ᚦ	ᚨ	ᚱ	ᚴ	ᚷ	ᚹ	ᚻ	ᚾ
1	2	3	4	5	6	7	8	9	10
a	b	g	d	e	q	z	h	þ	i
ᚱ	ᚳ	ᚴ	ᚵ	ᚶ	ᚷ	ᚸ	ᚹ	ᚺ	ᚻ
20	30	40	50	60	70	80	90	100	
k	l	m	n	j	u	p	-	r	
ᚼ	ᚽ	ᚾ	ᚿ	ᛀ	ᛁ	ᛃ	ᛄ	ᛅ	ᛆ
200	300	400	500	600	700	800	900		
s	t	w	f	x	hr	o	-		

¹ Wimmer, 'Die Runenschrift,' Berlin, 1887; pp. 259-274.

NOTE.—1. Two of the above 27 Gothic characters were used as numerals only, viz. 𐌚=90 and 𐌛=900. The letter 𐌜 occurs only in *𐌜ristus* (*Christ*) and one or two other words, where 𐌜 had probably the sound-value *k*. The Gothic character 𐌚 was used at the beginning of a word and medially after a vowel not belonging to the same syllable, thus 𐌚aaga, *iddja* (*I went*); 𐌚raitiþ, *fra-itip* (*he devours*).

2. When the letters were used as numerals a point was placed before and after them, or a line above them, thus 𐌜 𐌛, 𐌛 𐌜=30.

3. In words borrowed from Greek containing *υ* in the function of a vowel, it is transcribed by *y*, thus συναγωγή, *synagōgē*, *synagogue*. *y* may be pronounced like the *i* in English *bit*. See p. 280.

In our transcription the letter *þ* is borrowed from the OE. or O. Norse alphabet.

In some books *q*, *lv*, *w* are represented by *kw* (*kv*), *hw* (*hv*), *v* respectively.

A. THE VOWELS.

§ 4. The Gothic vowel-system is represented by the five elementary letters *a*, *e*, *i*, *o*, *u*, and the digraphs *ei*, *iu*, *ai*, and *au*.

Vowel length was entirely omitted in writing. The sign ˉ, placed over vowels, is here used to mark long vowels.

The vowels *e*, *o* (uniformly written *ē*, *ō* in this grammar) were always long. *a*, *u* had both a short and a long quantity. *i* was a short vowel, the corresponding long vowel of which was expressed by the digraph *ei* after the analogy of the Greek pronunciation of *ε* in the fourth century. *iu* was a falling diphthong. Each of the digraphs *ai*, *au* was used without distinction in writing to express three different sounds which are here written *āi*, *aī*, *ai* and *āu*, *aū*, *au*.

A brief description of the sound-values of the above vowel-system will be given in the following paragraphs. Our chief

sources for ascertaining the approximate quality and quantity of the Gothic simple vowels and diphthongs are:—(1) The pronunciation of the Greek and Latin alphabets as they obtained in the fourth century; the former of which was taken by Ulfilas as the basis for representing his own native sound-system. (2) A comparison of the Gothic spelling of Greek loan-words and proper names occurring in Ulfilas, with the original Greek words. (3) The spelling of Gothic proper names found in Greek and Latin records of the fourth to the eighth century. (4) The occasional fluctuating orthography of one and the same word in the biblical translation. (5) Special sound-laws within the Gothic language itself. (6) The comparison of Gothic with the other Old Germanic languages.

*
a = a

§ 5. **a** had the same sound as the **a** in NHG. *mann*. It is the commonest of all Gothic vowels, and is found both initially, medially, and finally, as *ahtáu*, *eight*; *akrs*, *field*; *aljis*, *other*; *arbi*, *heritage*; *atta*, *father*;

dags, *day*; *namō*, *name*; *skapjan*, *to shape*; in the preterite singular of all strong verbs belonging to the third, fourth, and fifth ablaut-series, as *rann* (§ 249), *I ran*; *nam* (§ 251), *I took*; *sat* (§ 253), *I sat*; in the pp. and present forms of strong verbs belonging to the sixth ablaut-series, as *alan* (§ 255), *to nourish*, pp. *alans*;

nima, *I take*; *giba*, *gift*; *waúrda*, *words*; *daga* (dat. sing.), *day*, *imma* (dat.), *ina* (acc.), *him*.

rarely

ā = ā

anh) ah

ā had the same sound as the **a** in English *father*. In native Gothic words it occurs only in the combination **ah** (see § 57), as *fahan*, *to catch, seize*; *brāhta*, *I brought*; *pāhta*, *I thought*; *pāhō*, *clay*; *unwāhs*, *blameless*.

§ 6. **ē** was a long close **e**-sound, strongly tinged with the

Stress: the chief stress fell upon the first syllable, save in comp?
 (make a change)

vowel sound heard in NHG. *sie, she*. Hence we sometimes $\bar{e} = \bar{e}$ find *ei* (that is \bar{i}), and occasionally *i*, written where we should etymologically expect \bar{e} , and *vice versa*. These fluctuations occur more frequently in Luke than elsewhere; examples are: *qeins* = *qēns*, Luke ii. 5; *faheid* = *fahēp*, Luke ii. 10. *spēwands* = *speiwands*, Mark vii. 33; *mīppanē* = *mīppanei*, Luke ii. 43. *birusjōs* = *bērusjōs*, Luke ii. 41; *duatsniwun* = *duatsnēwun*, Mark vi. 53. *usdrēbi* = *usdribi*, Mark v. 10.

It occurs rarely initially, but frequently medially and finally, as *ētun*, *they ate*;

qēns, *woman*; *jēr*, *year*; *slēpan*, *to sleep*; in the preterite plural of all strong verbs belonging to the fourth and fifth ablaut-series, as *nēmum* (§ 251), *we took*; *sētum* (§ 253), *we sat*;

dagē (gen. pl.), *of days*; *swē*, *as*; *hidrē*, *hither*; *bisunjanē*, *near, round about*; *untē*, *since, because*.

§ 7. *i* was probably a short open vowel like the *i* in English *bit*. It occurs both initially and finally, and very frequently medially, as *ik*, *I*; *im*, *I am*; *itan*, *to eat*; *idreigōn*, *to repent*; *ibns*, *even*;

arbi, *heritage*; *nēmi*, *he might take*; *bandi*, *a band*; *awēpi*, *a flock of sheep*;

sigis, *victory*; *dagis* (gen. sing.), *of a day*; *fiaks*, *fish*; in the present forms (except before *r, h, hv*) of all strong verbs belonging to the third, fourth, and fifth ablaut-series, as *bindan* (§ 249), *to bind*, *binda*, *I bind*, *bindáu*, *I may bind*, *bindada*, *I am bound*, *bind*, *bind thou*, *bindands* (pres. part.); *niman* (§ 251), *to take*; *sitan* (§ 253), *to sit*; in the pret. subjunctive, the pret. pl. indic., and pp. of strong verbs belonging to the first ablaut-series (§ 245), as *bitjáu*, *I might bite*, *bitum*, *we bit*, *bitans*, *bitten*; and in the pp. of strong

* Gothic $\bar{i} = \begin{cases} \text{prim. Germ. } \bar{i} \\ \text{prim. } e \text{ (old } \bar{e} \text{ or } i) \end{cases}$

verbs belonging to the fifth ablaut-series (§ 253), as **gibans**, *given*; **itans**, *eaten*.

ei = i
i (written **ei**) was the vowel sound heard in NHG. **sie**, *she*. Cp. the beginning of § 6. It occurs rarely initially, but often medially and finally, as **eis**, *they*; **eisarn**, *iron*;

swein, *swine, pig*; **lveila**, *a while, time*; **leitils**, *little*; **gasteis**, *guests*; in the present forms of strong verbs belonging to the first ablaut-series (§ 245), as **beitan**, *to bite*, **beita**, *I bite*, **beitada**, *I am bitten*, **beitands**, *biting*;

managel, *multitude*; **sōkei**, *seek thou*; **aipei**, *mother*.

o = ȝ
 § 8. **ō** was a long close vowel, strongly tintured with the vowel sound heard in NHG. **gut**, *good*. Hence we occasionally find **u** written where we should etymologically expect **ō**, and *vice versā*, as **supūda** = **supōda**, Mark ix. 50; **ūhtēdun** = **ōhtēdun**, Mark xi. 32. **faīhō** = **faihu**, Mark x. 23.

It occurs rarely initially, but often medially and finally, as **ōgan**, *to fear*; **ōgian**, *to terrify*;

brōþar, *brother*; **sōkjan**, *to seek*; **blōma**, *flower*; in the pret. of strong verbs belonging to the sixth ablaut-series, as **slōh** (§ 255), *I struck*; **swōrum**, *we swore*;

u = ū
saīsō, *I sowed*; **haīrtō**, *heart*; **gībō** (gen. pl.), *of gifts*.

§ 9. **u** had the same sound as the vowel in English **put**. It does not occur very frequently initially and finally, but very often medially:—as **ubils**, *evil*; **untē**, *since, because*; **ufta**, *often*;

þu, *thou*; **nu**, *now*; **faīhu**, *cattle*; **sunu** (acc. sing.), *son*;

sunus, *son*; **fugls**, *fowl, bird*; **fruma**, *first*; in the pret. pl. and pp. of strong verbs belonging to the second and third ablaut-series, and in the pp. of those belonging to the fourth, as **drusum** (§ 247), *we fell*, pp. **drusans**; **bundum**, *we bound*, pp. **bundans** (§ 249); **numans** (§ 251), *taken*.

ū had the same sound as the u in NHG. gut. Cp. the ~~ū~~ = *u* beginning of § 8. It only occurs initially and medially, as ūt, ūta, *out*; ūhtwō, *early morn*; ūhteiga, *seasonable*.

rūna, *a secret*; hūs, *house*; þūsundi, *thousand*; brūkjan, *to make use of*; brūpa, *bride*.

§ 10. iu was a falling diphthong (i.e. with the stress on the i), and pronounced like the -ew in North. Engl. dial. pronunciation of new. It only occurs in stem-syllables (except in ūhtiuga, *seasonable*), as iupa, *above*; iupaþrō, *from above*; þiuda, *people*; niujis, *new*; in the present forms of strong verbs belonging to the second ablaut-series, as driusan (§ 247), *to fall, driusa, I fall*; kiusan, *to prove, test*; biugan, *to bend*;

triu, *tree*; kniu, *knee*.

§ 11. As has already been pointed out in § 4, the digraph ai was used by Ulfilas without distinction in writing to represent three different sounds which were of threefold origin. Our means for determining the nature of these sounds are derived partly from a comparison of the Gothic forms in which they occur with the corresponding forms of the other Indo-Germanic languages, and partly from the Gothic spelling of Greek loan-words. The above remarks also hold good for the digraph au, § 12.

ai was a short open e-sound like the ē in OHG. nēman, and almost like the a in English hat. It only occurs before r, h, hv (except in the case of aiþþau, *or*, and possibly waīla, *well*, and in the reduplicated syllable of the pret. of strong verbs belonging to Class VII). See §§ 65, 67, 257 note. As airpa, *earth*; bairan, *to bear*; wairpan, *to throw*; faihu, *cattle*; taihun, *ten*; saiþvan, *to see*. But see p. 279.

ai = *ah* (v.) *ē* or *ĭ*. cf. Br. § 20.

Red 4th **ái**uk, *I increased*; **laí**löt, *I let*; **haí**háit, *I named*.

2i = ai
frequent
= ahd.
2 or ei **ái** was a diphthong and had the same sound as the **ei** in NHG. *mein, my*; and nearly the same sound as the **i** in English *mine*. It occurs rarely initially, but frequently medially and finally, as **ái**ps, *an oath*; **ái**pei, *mother*; **áins**, *one*;

hláifs, *loaf*; **stáins**, *stone*; **háims**, *village*, lit. *home*; **háitan**, *to name*; **habáida**, *I had*; and in the pret. sing. indic. of strong verbs belonging to the first ablaut-series, as **báit** (§ 245), *I bit*; **stálg**, *I ascended*;

twái, *two*; **nimái**, *he may take*; **anstái** (dat. sing.), *favour*; **blindái**, dat. sing. fem. and nom. pl. masc. of *blinds*, *blind*.

2i = e
ahd. 2
8-Pr. **ai** had probably the same pronunciation as OE. **æ** (i. e. a long open e-sound). It occurs only in very few words before a following vowel, as **saian**, *to sow*; **waian**, *to blow*; **faian**, *to blame*; and possibly in **armaið**, *mercy, pity*. But see p. 281.

22
24 = 2
ahd. 8 or 9 § 12. **áu** was a short open o-sound like the **o** in English *not*. It only occurs before **r** and **h**, as **paúrp**, *village*; **haúrn**, *horn*; **waúrd**, *word*; **daúhtar**, *daughter*; **aúhsa**, *ox*; **waúrhta**, *I wrought*. See § 71 and p. 280. **ǣ** broken to **ø**

2u = au
ahd.
ahd. 2
ahd. 2 **áu** was a pure diphthong and had approximately the same sound as the **ou** in English *house*. It occurs initially, medially, and finally, as **ándags**, *blessed*; **áugō**, *eye*; **áusō**, *ear*; **áukan**, *to increase*;

dáupus, *death*; **háubip**, *head*; **galáubjan**, *to believe*; and in the pret. sing. of strong verbs belonging to the second ablaut-series, as **dráus** (§ 247), *I fell*; **báug**, *I bent*;

páu, *than*; **ahtáu**, *eight*; **sunáu** (dat. sing.), *son*; **nimáu**, *I may take*.

2u = 2
before vowels **au** was a long open o-sound like the **au** in English *ought*. It only occurs medially before vowels, and is not of frequent

occurrence, as staiua, judgment; taui, deed; trauan, to ^{also} trust; baian, to build, inhabit. Cp. §§ 4 and 11. But see p. 280. ^{also} baian; cf. Br. f 26.

§ 13. From what has been said in §§ 5-12, we arrive at the following Gothic vowel-system:—

Short vowels a, ai, i, au, u

cf. Br. f 28.

Long „ ä, ē, ai, ei, ō, au, ū

Diphthongs ai, au, iu

NOTE.—1. For y, see § 3 note 3. The nasals and liquids in the function of vowels will be found under consonants §§ 23, 26.

2. ai, au, iu were falling diphthongs, that is, the stress fell upon the first of the two elements.

B. THE CONSONANTS.

§ 14. According to the transcription adopted in § 3, the Gothic consonant-system is represented by the following letters, which are here re-arranged after the order of the English alphabet:—b, d, f, g, h, hv, j, k, l, m, n, p, q, r, s, t, p, w, z.

§ 15. b had a twofold pronunciation. Initially, as also medially and finally, after consonants, it was a voiced explosive like English b, as barn, child; blinds, blind; baian, to bear;

salbōn, to anoint; arbi, heritage; lamb, lamb; -swarb, he wiped.

Medially after vowels it was a voiced bilabial spirant, and may be pronounced like the v in English live, which is a voiced labio-dental spirant, as haban, to have; sibun, seven; ibns, even. See § 133. Cf. wtr. Br. f 56: giban, gift.

§ 16. d had a twofold pronunciation. Initially, as also medially and finally after consonants, it was a voiced explosive

Gr. δ

like the **d** in English **do**, as **dags**, *day*; **dāuþus**, *death*; **dragan**, *to draw*;

kalds, *cold*; **bindan**, *to bind*, **band**, *he bound*; **huzd**, *treasure*; also when geminated, as **iddja**, *I went*.

Medially after vowels it was a voiced interdental spirant nearly like the **th** in English **then**, as **fadar**, *father*; **badi**, *bed*; **biudan**, *to offer*. See § 139.

§ 17. **f** was probably a voiceless bilabial spirant like the **f** in OHG. **slāfan**, *to sleep*; a sound which does not occur in English. It may, however, be pronounced like English **f** in **life**, which is labio-dental. It occurs initially, medially, and finally, as **fadar**, *father*; **faran**, *to go*; **fulls**, *full*;

ufar, *over*; **hlifan**, *to steal*; **wulfs**, *wolf*;

fimf, *five*; **hláif** (acc. sing.), *loaf*; **gaf**, *he gave*.

§ 18. **g**. The exact pronunciation of this letter, which occurs initially, medially, and finally, cannot be determined with certainty for all the positions in which it is found.

Initial **g** had the same sound as the **g** in English **go**, as **gōps**, *good*; **giban**, *to give*; the same may also have been the pronunciation of **g** in the combination vowel + **g** + consonant (other than a guttural), as **bugjan**, *to buy*; **tagla**, *hairs*; **tagra** (nom. pl.), *tears*. Cp. § 136.

Medially between vowels it was a voiced spirant like the widely spread pronunciation of **g** in NHG. **tage**, *days*, as **augō**, *eye*; **steigan**, *to ascend*. Cp. § 136. (Ar. says "möglich" p. 35)

Final postvocalic **g** and **g** in the final combination **gs** was probably a voiceless spirant like the **ch** in NHG. or in Scotch loch, as **dag** (acc. sing.), *day*; **mag**, *he can*; **dags**, *day*. Cp. § 136.

Before another guttural it was used to express a guttural nasal (**ŋ**) like the **γ** in Greek **ἄγγελος**, *angel*; **ἄγχι**, *near*; and

the ng in English thing, or n in think, as aggilus, angel; briggan, to bring; figgrs, finger; drigkan, to drink; pagkjan, to think; siggan, to sink.

The combination ggw was in some words equal to ɾ + gw, and in others equal to gg (a long voiced explosive) + w. When it was the one, and when the other, can only be determined upon etymological grounds. Examples of the former are siggwan, to sing; aggwus, narrow; and of the latter bliggwan, to beat, strike; triggws, true, faithful. Cp. § 129 note.

§ 19. h occurs initially, medially, and finally. Initially before vowels, and possibly also medially between vowels, it was a strong spiritus asper, as haban, to have; hairtō, heart; faihu, cattle; gatelhan, to announce. Cp. § 135.

In other positions it was a voiceless spirant like NHG. ch, as hláifs, loaf; nahts, night; falh, I hid; jah, and. (cf. þr. § 61).

§ 20. hw was either a labialized h or else a voiceless w. It may be pronounced like the wh in the Scotch pronunciation of when. It occurs initially, medially, and finally, as huas ? who ?; hweila, a while, time; hwōpan, to boast;

ahwa, river; saihwān, to see; leihwān, to lend;

sahv, he saw; nēhw (av.), near. (Cp. the notes to §§ 3, 135.)

§ 21. j (that is i in the function of a consonant) had nearly the same sound-value as English y in yet. It only occurs initially and medially, as jār, year; juggs, young; juk, yoke;

lagjan, to lay; niujis, new; fjands, fiend, enemy.

§ 22. k had the same sound as English k, except that it must be pronounced initially before consonants (l, n, r). It occurs initially, medially, and finally, as kaúrn, corn; kuni, kin, race; kniu, knee;

akrs field; áukan, to increase; brikan, to break;

ik, *I*; juk, *yoke*; taítōk, *I touched*.

§ 23. l, m, n had the same sound-values as in English. They all occur initially, medially, and finally, in the function of consonants.

l. laggs, *long*; láisjan, *to teach*; háils, *hale, whole*; haldan, *to hold*; skal, *I shall*; mēl, *time*.

m. mēna, *moon*; mizdō, *meed, reward*; namō, *name*; niman, *to take*; nam, *he took*; nimam, *we take*.

n. nahts, *night*; niun, *nine*; mēna, *moon*; rinnan, *to run*; láun, *reward*; kann, *I know*.

In the function of vowels they do not occur in stem-syllables, ex. fugls, *fowl, bird*; tagl, *hair*; sigljō, *seal*;

máipms, *gift*; bagms, *tree, beam*; ibns, *even*; táikns, *token*. See § 131.

§ 24. p had the same sound as English p in put. It occurs initially (in loan-words only), medially, and finally, as pund, *pound*; páida, *coat*; plinsjan, *to dance*;

slēpan, *to sleep*; diups, *deep*; hilpan, *to help*;

saíslēp, *he slept*; skip, *ship*.

§ 25. q was a labialized k, and may be pronounced like the qu in English queen. It is found both initially, medially, and finally, but is not of frequent occurrence, as qiman, *to come*; qēns, *wife*; the sign is Latin. (q) of 12959.

sigqan, *to sink*; riqls, *darkness*;

sagq, *he sank*; bistugq, *a stumbling*. See §§ 3 note, 137.

§ 26. r was a trilled lingual r, and was also so pronounced before consonants, and finally, like the r in Lowland Scotch. It occurs as a consonant initially, medially, and finally, as rafhts, *right, straight*; rēdan, *to counsel*; raen, *house*; baíran, *to bear*; barn, *child*; baúrqs, *city, borough*; fídwōr, *four*; daúr, *door*.

In the function of a vowel it does not occur in stem-syllables, as *akrs*, *field*; *tagr*, *tear*; *huggrjan*, *to hunger*.

Cp. § 131. Cf. *Eng. Dial.* (*bet-le*)

§ 27. *s* was a voiceless spirant in all positions like the *s* in English *sin*, as *sama*, *same*; *slahan*, *to strike*; *sibun*, *seven*;

wisan, *to be*; *pūsundi*, *thousand*; *gasta*, *guest*;

hwas? *who?*; *hūs*, *house*; *gras*, *grass*.

§ 28. *t* had the same sound-value as English *t* in *ten*. It occurs initially, medially, and finally, as *taihun*, *ten*; *tagr*, *tear*; *tunbus*, *tooth*; cf. *Zahub*).

hāitan, *to name*; *mahta*, *might, power*; *hairtō*, *heart*;

mat (acc. sing.), *meat*; *wāit*, *I know*; *at*, *to, at*; *atta*, *father*.

§ 29. *þ* was a voiceless spirant like the *th* in English *thin*.

It occurs initially, medially, and finally, as *þu*, *thou*; *þagkjan*, *to think*; *þreis*, *three*;

brōþar, *brother*; *qīþan*, *to say*; *brūþa*, *bride*;

mīþ, *with*; *qap*, *he said*; *fanþ*, *he found*; *aþþan*, *also*.

§ 30. *w* (i. e. *u* in the function of a consonant) had mostly the same sound-value as the *w* in English *wit*. After diphthongs and long vowels, as also after consonants not followed by a vowel, it was probably a kind of reduced *u*-sound, the exact quality of which cannot be determined.

Examples of the former pronunciation are:—*wēns*, *hope*; *witan*, *to know*; *wrikan*, *to persecute*; *swistar*, *sister*; *taihswō*, *right hand*.

And of the latter:—*snáiws*, *snow*; *waúrstw*, *work*; *akadwjan*, *to overshadow*. *

§ 31. *z* was a voiced spirant like the *z* in English *freeze*, *Z* = *z* and only occurs medially in regular native Gothic forms, as *huzd*, *hoard, treasure*; *hasjan*, *to praise*; *máiza*, *greater*.

But see § 141. *Final* } *Z* > *ð* in Gothic. Important for *Deel* ⁴ *germ.*

* *w* represents Gr. *υ*, cf. *Paulus* = *Παῦλος*.

§ 32. PHONETIC SURVEY OF THE GOTHIC SOUND-SYSTEM.

A. Vowels (Sonants).

<i>Guttural</i>	{ Short a,	aú, u
	{ Long ā, ō,	aú, ū
<i>Palatal</i>	{ Short ai,	i
	{ Long ē, ai,	ei

To these must also be added the nasals *m*, *n*, and the liquids *l*, *r* in the function of vowels. See § 131.

B. Consonants.

	LABIAL.	INTER-DENTAL.	DENTAL.	GUTTURAL.
<i>Explosives</i>	{ Voiceless p		t, tt	k, kk: q
	{ Voiced b		d, dd	g, gg
<i>Spirants</i>	{ Voiceless f	p, pp	s, ss	h, (g ^p): hv
	{ Voiced b	d	z	g
<i>Nasals</i>	m, mm		n, nn	g(gg)
<i>Liquids</i>			l, ll; r, rr	
<i>Semi-vowels</i>	w, j (palatal)			

To these must be added the spiritus asper *h*. See § 3 note 1 for *X*.

Stress (Accent).

§ 33. In all uncompounded words the chief stress falls upon the stem-syllable, and always remains there even when suffixes and inflexional endings follow it. This syllable is always the first of the word.

In compound words the chief stress falls upon the stem-syllable of the first component part if the second part is a noun or an adjective; and on the stem-syllable of the second part if this is a verb or derived from a verb.

Go to p. 68 from here, or perh. after reading over 15-19; & 59-67

CHAPTER II.

THE PRIMITIVE GERMANIC EQUIVALENTS OF THE INDO-GERMANIC (INDO-EUROPEAN) VOWEL-SOUNDS.

§ 34. The prim. Indo-Germanic language had the following vowel-system:—

Short vowels	a, e, i, o, u
Long „	ā, ē, ī, ō, ū
Diphthongs	ai, ei, oi, au, eu, ou
Short vocalic	l, m, n, r

NOTE.—I. *e*, the quality of which cannot be precisely defined, is omitted from the above table as being of little importance for the purposes of this book. It became *a* in all the Indo-Germanic languages, except in the Aryan branch, where it became *i*, as Gr. *πατήρ*, Lat. *pater*, O. Ir. *athir*, Goth. *faðar*, Skr. *pitár*. (from **petér-*), *father*. For further details concerning this vowel, the reader must be referred to Brugmann's 'Grundriss der vergleichenden Grammatik der indogermanischen Sprachen,' 2nd ed., vol. i. p. 170 ff.

2. Strictly speaking the combination *a, e*, or *o* + nasal or liquid is also a diphthong. Cp. § 110 note 3.

3. On *l, m, n, r* in the function of vowels see § 110 note 3.

4. The long vocalic nasals and liquids, as also the long diphthongs *āi, ēi*, &c., were of such rare occurrence that they are here left out of consideration.

§ 35. *a* (Lat. *a*, Gr. *α*) remained, as Lat. *ager*, Gr. *ἀγρός*, Goth. *akrs*, OS. *akkar*, OHG. *ackar*, *field, acre*; Lat. *alius*, Gr. *ἄλλος*, Goth. *aljis*, *alius*; Lat. *dacruma* (*lacruma*), Gr. *δάκρυ*, Goth. *tagr*, OHG. *zahar*, *tear*; Lat. *aqua*, Goth. *ahva*, OS., OHG. *aha*, *water*.

§ 36. *e* (Lat. *e*, Gr. *ε*) remained, as Lat. *ferō*, Gr. *φέρω*, *I bear*, OHG., OS., OE. *beran*, *to bear*; Lat. *edō*, Gr. *ἔδ-ομαι*,

I eat, OE., OS. *etan*, OHG. *ezzan*, O. Icel. *eta*, *to eat*; Lat. *pellis*, Gr. *πέλλα*, OE. *fell*, OHG. *fel*, *skin*, *hide*.

§ 37. *i* (Lat. *i*, Gr. *i*) remained, as Lat. *vidua* (adj. fem.), *bereft of, deprived of*, Goth. *widuwō*, OE. *widewe*, OS. *widowa*, OHG. *wituwa*, *widow*; Lat. *piscis*, Goth. *fisks*, OE. *fisc*, OHG., OS. *fisk*, O. Icel. *fiskr*, *fish*; Gr. Hom. *ῑῑδμεν*, Goth. *witum*, OE. *witon*, OS. *witun*, OHG. *wizzun*, O. Icel. *vitom*, *we know*.

f. a
Icel. | § 38. *o* (Lat. *o*, Gr. *o*) became *a* in stem-syllables, as Lat. *hostis*, *stranger, enemy*, Goth. *gasts*, OS., OHG. *gast*, *guest*; Lat. *octō*, Gr. *ὀκτώ*, Goth. *ahtáu*, OS., OHG. *ahto*, *eight*; Lat. *hortus*, *garden*, Gr. *χόπος*, *enclosure, yard*, Goth. *gards*, *house, household*, OHG. *gart*, *circle*, O. Icel. *garðr*, *garth*.

NOTE.—*o* seems to have remained in unaccented syllables, cp. e.g. such forms as OHG. *tago-lih*, *daily*; *wēgo-wiso*, *sign-post*. In Goth. however it appears as *a*, cp. Goth. *baíra-m* = Gr. Dor. *ῑῑρο-μες*, *we bear*, *baíra-nd* = Dor. *ῑῑρο-ντι*, *they bear*.

§ 39. *u* (= Lat. *u*, Gr. *υ*) remained, as Gr. *θύρᾱ*, OE. *duru*, OS. *duri*, OHG. *turi*, *door*; Lat. *gustus*, *taste*, Goth. *gakusta*, OS., OHG. *kust*, *test, choice*; Skr. *bu-budhimá*, *we watched*, Gr. *πέ-πυσται*, *he has inquired*, Goth. *budum*, OE. *budon*, OS. *budun*, OHG. *butun*, O. Icel. *buðom*, *we announced, offered*; Gr. *κυνός* (gen. sing.), Goth. *hunds*, OE. *hund*, OHG. *hunt*, O. Icel. *hundr*, *dog, hound*.

o Del. | § 40. *ā* (= Lat. *ā*, Gr. *ᾱ*, *η*) became *ō*, as Lat. *māter*, Gr. Dor. *μάτηρ*, OE. *mōdor*, OS. *mōdar*, OHG. *muoter*, O. Icel. *mōðer*, *mother*; Gr. Dor. *φράτηρ*, *member of a clan*, Lat. *frāter*, Goth. *brōþar*, OE. *brōðor*, OS. *brōthar*, OHG. *bruoder*, O. Icel. *brōðer*, *brother*; Lat. *fāgus*, *beech*, Gr. Dor. *φᾱγός*, *oak*, Goth. *bōka*, *letter of the alphabet*, OE. *bōctrēow*, *beech-tree*, OS. *bōk*, OHG. *buohha*, O. Icel. *bōk*, *beech*.

§ 41. ē (Lat. ē, Gr. η) became æ (Goth. æ, OE. æ, OS., OHG., O. Icel. ǣ), as Goth. ga-dæps, OE. dæd, OS. dǣd, OHG. tāt, O. Icel. dǣð, *deed*, related to Greek θή-σα, *I shall place*: Lat. mēnsis, Gr. μήν, *month*, Goth. mēna, OS., OHG. māno, O. Icel. māne, *moon*; Lat. ēdimus, Goth. ētum, OE. æton, OHG. ægun, *we ate*.

§ 42. i (Lat. i, Gr. ι) remained, as Lat. su-inus (aj.), *belonging to a pig*, Goth. swein, OE., OS., OHG. swin, O. Icel. svin, *pig*; Lat. velimus = Goth. wileima (§ 282); Lat. sīmus = OHG. sīm (sīn), *we may be*.

§ 43. ō (= Lat. ō, Gr. ω) remained, as Gr. Dor. πός, Goth. fōtus, OE., OS. fōt, OHG. fuoz, O. Icel. fōtr, *foot*; Gr. πλωτός, *swimming*, Goth. fīdus, OE., OS. fīd, OHG. fuot, O. Icel. fīð, *flood, tide*; Lat. fīōs, Goth., OE. blōma, OS. blōmo, OHG. bluoma, *blossom, flower*.

§ 44. ū (Lat. ū, Gr. υ) remained, as Lat. sūs, Gr. ῥς, OE., OHG. sū, *sow, pig*; Lat. mūs, Gr. μῦς, OE., OHG., O. Icel. mūs, *mouse*; Goth. fūls, OE., OHG. fūl, O. Icel. fūll, *foul*, related to Gr. πύθω, *I make to rot*, Lat. pūteō, *I smell bad*.

§ 45. ai (= Lat. ae (ē), Gr. αι, Goth. ái, OE. ā, OS. ē, OHG. ei (ē), O. Icel. ei) remained, as Lat. aevum, Gr. αἰών (older αιών), Goth. áiws, *time, life-time, eternity*; Lat. aedēs, originally *fire-place, hearth*, Gr. αἶθω, *I burn*, OE. ād, OHG. eit, *ignis, rokus*; Lat. laevus, Gr. λαίος, *left*, OE. slāw, OHG. slēo, *weak, slow*, all from older *slaiwos.

§ 46. ei (= Lat. i (older ei), Gr. ει) became i, as Gr. σείχω, *I go*, Goth. steigan, OE., OS., OHG. stigan, O. Icel. stiga, *to ascend*; Gr. λείπω, *I leave*, Goth. leihvan, OHG. lihan, *to lend*.

§ 47. oi (= Gr. οι) became ai (cp. § 38), as Gr. οἶδε, Goth. wāit, OE. wāt, OS. wēt, OHG. weiz, O. Icel. veit, *he knows*;

Gr. *φῆποις* = Goth. *bairáis*, *thou mayest bear*; Gr. *πέποιθε*, *he trusts*, Goth. *báiþ*, OE. *bād*, OS. *bēd*, OHG. *beitt*, O. Icel. *beið*, *he waited for*; Gr. *τοί* = Goth. *pái* (§ 224). Cp. § 45.

§ 48. *au* (Lat. *au*, Gr. *av*, Goth. *áu*, OE. *ēa*, OS. *ō*, OHG. *ou* (*ō*), O. Icel. *au*) remained, as Lat. *augēre*, Goth. *áukan*, O. Icel. *auka*, *to add, increase*; Lat. *auris*, Goth. *áusō*, OE. *ēare*, OS., OHG. *ōra*, *ear*; Lat. *aurōra*, Gr. dial. *αὔ(σ)ως*, *dawn*, OE. *ēast* (*av.*), *in the east*, OS., OHG. *ōstar* (*av.*), O. Icel. *austr*, *eastwards*.

§ 49. *eu* (Gr. *ev*) remained, as Gr. *πεύθομαι*, *I inquire*, prim. Germ. **beuðō*, *I inquire, offer*; Gr. *γέυω*, *I give a taste of*, prim. Germ. **keusō*, *I test, choose*; Indo-Germ. **deukō* (Lat. *doucō*, *dūcō*), prim. Germ. **teuχō* (Goth. *tiuha*), *I lead*. See § 61.

§ 50. *ou* became *au* (cp. §§ 38, 48), as prim. Indo-Germ. **roudhos*, Goth. *ráups*, OE. *rēad*, OS. *rōd*, OHG. *rōt*, O. Icel. *rauðr*, *red*; prim. Indo-Germ. **bhe-bhoudhe*, *has waked*, Goth. *báuþ*, OE. *bēad*, OS. *bōd*, OHG. *bōt*, O. Icel. *bauð*, *he offered*; Goth. *káusja*, prim. form **gouséjō*, *I test, taste*.

§ 51. *m* (Lat. *em*, Gr. *a*, *av*) became *um*, as Gr. *ἀπό* (in *ἀπόθεν*, *from some place or other*), Goth. *suma*, OE., OS., OHG. *sum*, O. Icel. *sumr*, *some one*; Gr. *ἐκατόν*, Lat. *centum* (*m* > *n* by assimilation), Goth., OE., OS. *hund*, OHG. *hunt*, *hundred*, all from prim. form **kmtóm*; Gr. *βάσις*, *a step, walk*, Goth. *ga-qumps*, *a coming together, assembly*, prim. form **gmtis*, *a going*, cp. Lat. *in-ventus* (*pp.*), *invented*.

§ 52. *n* (Lat. *en*, Gr. *a*, *av*) became *un*, as OE. *wundor*, OS. *wundar*, OHG. *wuntar*, *wonder*, cp. Gr. *ἀθρέω* (from **fabréō*), *I gaze at*; Lat. *juventa*, Goth. *junda*, *youth*; Gr. *αὐτόματος*, *acting of one's own will*, Lat. *com-mentus* (*pp.*),

devised, Goth. *ga-munda*, *remembrance*, prim. form **mntós* (pp.) from root *men-*, *think*.

§ 53. *r* (Lat. *or*, Gr. *ap*, *pa*) became *ur*, *ru*, as Goth. *ga-daúrsan*, OS. *gi-durran*, OHG. *turran*, *to dare, venture*, cp. Gr. *θαρός* (*θραρός*), *bold*, *θαρείω*, *I am of good courage*; Lat. *porca*, *the ridge between two furrows*, OE. *furh*, OHG. *furuh*, *furrow*; OE., O. Icel. *morð*, OS. *morþ*, OHG. *mord*, *murder*, cp. Lat. *mors* (gen. *mortis*), *death*; Goth. dat. pl. *fadrum*, OE. *fæd(e)rum*, Gr. *πατράσι*, *to fathers*. See § 60.

§ 54. *l* (Lat. *ol*, Gr. *al*, *la*) became *ul*, *lu*, as prim. Indo-Germ. **wlqos*, Skr. *vrkas*, Goth. *wulfs*, OE., OS. *wulf*, OHG. *wolf*, *wolf*; Skr. *prthivī*, OE. *folde*, OS. *folda*, O. Icel. *fold*, *earth*, cp. Gr. *πλατός*, *flat, broad*; Goth. *fulls*, OE., OS. *full*, OHG. *vol*, prim. form **plnós*, *full*. See § 60. *u ~ a ~ o ~ o ~ o ~*

NOTE.—The *u* in *um*, *un*, *ur*, *ru*, *ul*, *lu* had the same further development in the Germanic languages as Indo-Germanic *u*. See § 60.

CHAPTER III.

THE PRIMITIVE GERMANIC VOWEL-SYSTEM.

§ 55. From what has been said in §§ 35-54 we arrive at the following vowel-system for the prim. Germ. language:—

Short vowels	<i>a</i> , <i>e</i> , <i>i</i> , <i>o</i> , <i>u</i>
Long	„ <i>ā</i> , <i>ē</i> , <i>ī</i> , <i>ō</i> , <i>ū</i>
Diphthongs	<i>ai</i> , <i>au</i> , <i>eu</i>

NOTE.—1. *ā* was an open *e*-sound like OE. *ā*. *ē* had the sound of the *ē* in NHG. *reh*, *roe*. The origin of this vowel has not yet been satisfactorily explained. See § 75.

2. o only occurred in unaccented syllables (§ 38 note). But see § 60.

3. In comparing Germanic words with those of the other Indg. languages, it must be observed that Indg. o became a in accented syllables, and then underwent the same further development as original a; hence it cannot be decided without the aid of the other languages whether a Germ. a goes back to Indg. a or o, cf. §§ 35, 38; 45, 47; 48, 50. The same remark applies to Germanic ð, which equals both Indg. ð and ā, §§ 40, 43; and to Germ. i, which equals both Indg. i and ei, §§ 42, 46.

§ 56. This system underwent several modifications during the prim. Germanic period, i. e. before the parent language became differentiated into the various separate Germanic languages. The most important of these changes were:—

§ 57. a + r̥χ became āχ, as Goth., OS., OHG. fahan, OE. fōn, from *farχanan, *to catch, seize*, cp. Lat. pangō, *I fasten*; Goth. pāhta (inf. pagkjan), OS. thāhta (inf. thenkjan), OHG. dāhta (inf. denken), OE. ðōhte, from older *parχta, *he thought*, cp. O. Lat. tongeō, *I know*. Every prim. Germ. ā in accented syllables was of this origin. Cp. § 40.

NOTE.—The ā in the above and similar examples was still a nasalized vowel in prim. Germ., as is seen by its development to ð in OE. It is also probable that the i (§ 58, (1)) and ū (§ 60) were also nasalized vowels in prim. Germ.

§ 58. e became i under the following circumstances:—

(1) before nasal + consonants, as Goth. winds, OE., OS. wind, OHG. wint, O. Icel. vindr, *wind*, cp. Lat. ventus; Goth., OE., OS. bindan, OHG. bintan, O. Icel. binda, *to bind*, cp. Lat. of-fendimentum, *chin-cloth*, of-fendix, *knot, band*, Gr. πενθερός, *father-in-law*. This i became ī under the same conditions as those by which a became ā (§ 57), as Goth. peihan, OS. thīhan, OE. ðēon, OHG. dīhan, from *piroχanan, older *perχanan, *to thrive*. The result of this

sound-law was the reason why the verb passed from the third into the first class of strong verbs (§ 245), cp. the isolated pp. OS. *gi-thungan*, OE. *ge-ðungen*.

(2) When followed by an *i*, *j*, or *ī* in the same or the next syllable, as Goth., OS., OHG. *ist*, OE. *is*, *is*, from **isti*, older **esti*, cp. Gr. *ἔστι*; Goth. *satja*, *I set*, from **satijō*, older **sodéjō* (§ 46); OHG. *irdīn*, *earthen*, beside *erda*, *earth*; Goth. *midjis*, OE. *midd*, OS. *middi*, OHG. *mitti*, O. Icel. *miðr*, *middle*, from original **medhjōs*, cp. Lat. *medius*; OS. *birid*, OHG. *birit*, *he bears*, from original **bhēreti*, through the intermediate stages **bēredī*, **bēriðī*, **bīrid(1)*, beside inf. *beran*.

(3) In unaccented syllables, as OE. *fēt*, older *fōt*, O. Icel. *fōtr*, *feet*, from **fōtiz*, older **fōtes*, cp. Gr. *πόδες*, Lat. *pedes*.

§ 59. *i*, followed originally by an *a* or *o* in the next syllable, became *e* when not protected by a nasal + consonant or an intervening *i* or *j*, as OE., OS., OHG. *wer*, O. Icel. *verr*, *man*, from **wiraz*, older **wiroz*, cp. Lat. *vir*; OE., OHG. *nest*, *nest*, cp. Lat. *nīdus*, from **nīzdos*. In historic times, however, this law has an exceedingly great number of exceptions owing to the separate languages having levelled out in various directions, cp. e.g. OHG. *quēc*, beside OE. *cwīc*, O. Icel. *kvíkr*, *quick*, *alive*, cp. Lat. *vīvos* (*vīvus*); OHG. *lebēn* (older **lebain*), beside OE. *libban*, O. Icel. *lifa*, *to live*, &c.

§ 60. *u*, followed originally by an *a* or *o* in the next syllable, became *o*, except when protected by a following nasal + consonant or an intervening *i* (*j*), as OHG. *joh*, OE. *geoc*, *yoke*, cp. Lat. *jugum*, Gr. *ζυγόν*; OE., OS. *god*, OHG. *got*, *god*, from an original neuter form **ghutóm*, beside

OHG. *gutin*, *goddess*; OE. *geholpen*, pp. of *helpan*, *to help*, OS. *giholpan*, OHG. *giholfan*, beside OE. *gebunden*, pp. of *binden*, *to bind*, OS. *gibundan*, OHG. *gibuntan*; OE. *budon*, O. Icel. *buðum*, OHG. *butun*, *we offered*, beside pp. OE. *geboden*, O. Icel. *boðenn*, OHG. *gibotan*.

Every prim. o in accented syllables was of this origin.

u became ū under the same conditions as a and i became ā and ī, as pret. 3 sing. Goth. *pūhta*, OE. *pūhte*, OS. *thūhta*, OHG. *dūhta*, *seemed*, beside inf. Goth. *pugkjan*, OHG. *dunken*.

§ 61. The diphthong eu became iu when the following syllable originally contained an ī, i, j, cp. § 58 (2), but remained eu when the following syllable originally contained an a or o. On these differences rested, e.g. OHG. pres. 3 sing. *kiusit* (OE. *ciest*), beside infin. *keosan* (*kiosan*), OE. *cēosan*, *to choose*; OHG. *leoht* (*lioht*), *light*, beside *liuhten*, from **liuhtjan*, *to light*; OHG. *teof* (*tiof*), OE. *dēop*, *deep*, beside OHG. *tiufi*, *depth*.

§ 62. From what has been said in §§ 57-61, it will be seen that the prim. Germ. vowel-system had assumed the following shape before the differentiation into dialects of the Germanic parent language:—

Short vowels	a, e, i, o, u
Long	„ ā, æ, ē, ī, ō, ū
Diphthongs	ai, au, iu, eu

The further development of these sounds in Gothic will be briefly discussed in the following chapter.

CHAPTER IV.

THE GOTHIC DEVELOPMENT OF THE GENERAL GERMANIC
VOWEL-SYSTEM.A. THE SHORT VOWELS OF ACCENTED
SYLLABLES.

a.

§ 63. Germanic a remained unchanged in Gothic, as Goth. dags, OE. dæg, OS. dag, OHG. tag, O. Icel. dagr, *day*; Goth. gasta, OS., OHG. gast, *guest*; Goth. ahtáu, OS., OHG. ahto, *eight*; Goth., OE., OS., OHG. farán, O. Icel. fara, *to go*; Goth., OE., OS. band, OHG. bant, *he bound*, Goth. inf. bindan (§ 249); Goth., OS., OHG., O. Icel. nam, *he took*, Goth. inf. niman (§ 251); Goth., OS., O. Icel. gaf, OHG. gab, *he gave*, Goth. inf. giban (§ 253).

§ 64. Germanic e became i, as Goth. wigs, OE., OS., OHG. weg, O. Icel. vegr, *way*; Goth. hilms, OE., OS., OHG. helm, *helm*; Goth. swistar, OS. swestar, OHG. swester, *sister*; Goth. hilpan (§ 249), OE., OS. helpan, OHG. helfan, *to help*; Goth. stilan (§ 251), OE., OS., OHG. stelan, O. Icel. stela, *to steal*; Goth. itan (§ 253), OE., OS. etan, OHG. ezzan, O. Icel. eta, *to eat*.

NOTE.—The stem-vowel in Goth. wafła (cp. OE., OS. wel, OHG. wela), *well*; and in Goth. aippáu (cp. OE. eppa, oppe, OHG. eddo, edo), *or*, has not yet been satisfactorily explained in spite of the explanations suggested by various scholars.

§ 65. This i became broken to e (written ai) before r, h, and hv, as Goth. hairtō, OS. herta, OHG. herza, *heart*;

Goth. airpa, OS. ertha, OHG. erda, *earth*; Goth. wairpan (§ 249), OS. werthan, OHG. werdan, O. Icel. verða, *to become*; Goth. baíran (§ 251), OE., OS., OHG. beran, O. Icel. bera, *to bear*; Goth. rahts, OS., OHG. reht, *right*; Goth. taihun, OS. tehan, OHG. zehan, *ten*; Goth. saihan (§ 253), OS., OHG. sehan, *to see*.

NOTE.—For nih, *and not*, from older *ni-lui = Lat. neque, we should expect *nafh, but the word has been influenced by the simple negative ni, *not*.

i.

§ 66. Germanic i generally remained in Gothic, as Goth. fisks, OS., OE. fisc, OHG. fisk, O. Icel. fiskr, *fish*; Goth. widuwo, OE. widewe, OS. widowa, OHG. wituwa, *widow*; Goth., OE., OS. witan, OHG. wizzan, O. Icel. vita, *to know*; Goth. bitum, OE. biton, OHG. bizzun, O. Icel. bitom, *we bit*, inf. Goth. beitan (§ 245), pp. Goth. bitans, OE. biten, OHG. gibizzan, O. Icel. bitenn. See § 58.

§ 67. Germanic i became broken to e (written ai) before r, h, hr, as Goth. baírþ, OS. birid, OHG. birit, *he bears*, cp. § 58 (2), Goth. inf. baíran; Goth. maihstus, OHG. mist (from *mihst), *dunghill*, cp. Mod. English dial. mixen; Goth. ga-taihun, *they told*, OE. tigon, OHG. sigun, *they accused*, Goth. inf. ga-teihan (§ 245), pp. Goth. taihans, OE. tigen, OHG. gi-zigan; Goth. laihvum, OE. -ligon, OHG. liwun, *we lent*, inf. Goth. leiþvan (§ 245), pp. Goth. laihvans, OE. -ligen, OHG. giliwan, OS. -liwan.

NOTE.—On the forms hiri, hirjats, hirjip, see note to Mark xii. 7.

§ 68. Germanic o became u, as Goth. juk, OHG. joh, OE. geoc, *yoke*; Goth. guþ, OE., OS. god, OHG. got, *god*; pp.

Goth. *budans*, OE. *geboden*, OS. *gibodan*, OHG. *gibotan*, O. Icel. *boðenn*, inf. Goth. *biudan* (§ 247), *to offer*; Goth. pp. *hulpans*, OE. *geholpen*, OS. *giholpan*, OHG. *giholfan*, Goth. inf. *hilpan* (§ 249), *to help*; pp. Goth. *numans*, OHG. *ginoman*, Goth. inf. *niman* (§ 251), *to take*. See § 60.

§ 69. The *u*, which arose from Germanic *o* (§ 68), became broken to *ö* (written *au*) before *r* and *h*, as Goth. *waúrd*, OE., OS. *word*, OHG. *wort*, *word*; Goth. *daúhtar*, OE. *dohtor*, OS. *dohtar*, OHG. *tohter*, *daughter*; pp. Goth. *taúhans*, OE. *getogen*, OS. *-togan*, OHG. *gizogan*, O. Icel. *togenn*, Goth. inf. *tiuhan* (§ 249), *to lead*; Goth. *waúrhta*, OE. *worhte*, OHG. *worhta*, *he worked*, inf. Goth. *waúrkjan*, OHG. *wurken*; pp. Goth. *waúrþans*, OE. *geworden*, OS. *giwordan*, OHG. *wortan*, O. Icel. *orðenn*, Goth. inf. *waúrþan* (§ 249), *to become*; pp. Goth. *baúrans*, OE. *geboren*, OS., OHG. *giboran*, O. Icel. *borenn*, inf. Goth. *baíran* (§ 251), *to bear*; *ga-daúrsta*, OE. *dorste*, OS. *gi-dorsta*, OHG. *gi-torsta*, *he dared*; inf. Goth. *ga-daúrsan* (§ 275).

u.

§ 70. Germanic *u* generally remained in Gothic, as Goth. *juggs*, OS., OHG. *jung*, *young*; Goth. *hugjan*, OS. *huggian*, OHG. *huggen*, *to think*; Goth. *budum*, OE. *budon*, OS. *budun*, OHG. *butun*, O. Icel. *buðom*, *we offered, announced*, inf. Goth. *biudan* (§ 247); Goth. *bundum*, OE. *bundon*, OS. *bundun*, OHG. *buntun*, O. Icel. *bundom*, *we bound*, Goth. inf. *bindan* (§ 249), pp. Goth. *budans*, OE. *gebunden*, OS. *gibundan*, OHG. *gibuntan*, O. Icel. *bundenn*. See § 39.

§ 71. Germanic *u* became broken to *ö* (written *au*) before *r* and *h*, as Goth. *saúhta*, OS., OHG. *suht*, Germanic stem *suhti-*, *sickness*; Goth. *waúrms*, OS., OHG. *wurm*,

OE. *wyrm*, stem *wurmi-*, *serpent, worm*; Goth. *waúrþjan*, OHG. *wurken*, *to work*; Goth. *waúrþun*, OE. *wurdon*, OS. *wurdun*, OHG. *wurtun*, O. Icel. *urðo*, *they became*, Goth. inf. *wairþan* (§ 249); Goth. *taúhun*, OE. *tugon*, OHG. *zugun*, *they drew, pulled*; Goth. inf. *tiuhan* (§ 247).

B. THE LONG VOWELS OF ACCENTED SYLLABLES.

ā.

§ 72. The *ā*, which arose from *a* according to § 57, remained in Gothic, as *hāhan*, *to hang*; *faúrahāh* (*faúrhāh*), *curtain, veil*, lit. *that which hangs before*; *gahāhjō* (av.), *in order, connectedly*; *brāhta*, *he brought*, inf. *briggan*; *gafāhs*, *a catch, haul*, related to *gafāhan*, *to seize*; *fram-gāhts*, *progress*, related to *gaggan*, *to go*; *þāhō*, *clay*; *unwāhs*, *blameless*.

æ.

§ 73. Germanic *æ* (=OE. *æ*, OS., OHG., O. Icel. *ā*) became *ē* in Gothic, as Goth. *ga-dēþs*, OE. *dæd*, OS. *dād*, OHG. *tāt*, *deed*; Goth. *mana-sēþs*, *multitude, world*, lit. *man-seed*, OE. *sæd*, OS. *sād*, OHG. *sāt*, *seed*; Goth. *ga-rēdan*, *to reflect upon*, OE. *rædan*, OS. *rādan*, OHG. *rātan*, O. Icel. *rāða*, *to advise*; Goth. *bērum*, OE. *bæron*, OS., OHG. *bārun*, O. Icel. *bārom*, *we bore*, Goth. inf. *baíran* (§ 251); Goth. *sētun*, OE. *sæton*, OS. *sātun*, OHG. *sāgun*, O. Icel. *sāto*, *they sat*, Goth. inf. *sitan* (§ 253).

§ 74. The Germanic combination *aj* became *æ* (written *ai*, the long vowel corresponding to *ai*) in Gothic before vowels. This *ai* was a long open e-sound like the *æ* in OE. *slæpan* or the vowel sound in English *their*. It occurs in very few words: as Goth. *saian*, OE. *sāwan*, OS. *sāian*, OHG. *sāen*,

O. Icel. *sā*, *to sow*; Goth. *waian*, OE. *wāwan*, OHG. *wāen* (*wājan*), *to blow*; Goth. *faianda*, *they are blamed*.

ē.

§ 75. Germanic ē, which cannot be traced back phonologically to Indo-Germanic ē (§ 41), is of obscure origin. In the oldest historic periods of most of the Germanic languages, the two sounds are kept quite apart, cp. §§ 41, 73.

Germanic ē appears in Gothic as ē (OE., OS., O. Icel. ē, OHG. ē, later *ea*, *ia*, *ie*). In Goth. it occurs in a few words only, as Goth. *hēr*, OE. *hēr*, OHG. *hēr* (*hear*, *hiar*, *hier*), *here*; Goth. *fēra*, OHG. *fēra* (*feara*, *fiara*), *country*, *region*, *side*, *part*; Goth. *mēs*, OE. *mēse* (*mȳse*), OHG. *meas* (*mias*), *table*, borrowed from Lat. *mēnsa*. Cp. § 6.

ī.

§ 76. Germanic ī, written *ei* in Gothic, remained, as Goth. *swein*, OE., OS., OHG. *swīn*, O. Icel. *svīn*, *pig*, cp. Lat. *su-inu-s*, *pertaining to a pig*; *hreila*, *a while*, *time*, *season*, OE. *hwil*, *a while*, OS. *hwila* (*hwil*), *time*, OHG. *wila* (*hwil*), *time*, *hour*, O. Icel. *hvīl*, *place of rest*; Goth. *seins*, OE., OS., OHG. *sīn*, *his*; Goth. *steigan* (§ 245), OE., OS., OHG. *stīgan*, O. Icel. *stīga*, *to ascend*. Cp. §§ 6, 7, 42, 46.

ō.

§ 77. Germanic ō remained in Gothic, as Goth. *fōtus*, OE., OS. *fōt*, OHG. *fuoz*, O. Icel. *fōtr*, *foot*, cp. Gr. Doric *πός*; Goth. *flōdus*, OE., OS. *flōd*, OHG. *fluot*, O. Icel. *flōð*, *flood*, *stream*; Goth., OE., OS., O. Icel. *fōr*, OHG. *fuor*, *I fared*, *went*, Goth. inf. *faran* (§ 255). Cp. §§ 40, 43.

§ 78. The Germanic combination *ōw* became a long open *×*

o-sound (written au) before vowels, as Goth. sauil, *sun*, cp. OE., O. Icel., Lat. sōl; Goth. staua, (masc.) *judge*, (fem.) *judgment*, stauīda, *I judged* (inf. stōjan), cp. Lithuanian stovėti, *to stand*, O. Bulgarian staviti, *to place*; taui (gen. tōjis), *deed*, afdauidai, pp. masc. nom. pl. *exhausted*, inf. *afdōjan.

Here probably belong also bauan, *to inhabit*, OE., OHG. būan, *to till, dwell*; bnauan, *to rub*; trauan, OHG. trūēn, OS. trūōn, *to throw, trust*.

§ 79. The Germanic combination ōwj became ōj, as stōjs, *I judge*, from *stōwjō, older *stōwijo; tōjis (from *tōwjis), gen. sing. of taui, *deed*.

ū.

§ 80. Germanic ū remained in Gothic, as Goth. hūs (in gud-hūs, *temple*), OE., OS., OHG., O. Icel. hūs, *house*; Goth. rūms, OE., OS., OHG., O. Icel. rūm, *room*, related to Lat. rū-s (gen. rū-ris), *open country*; Goth. þūsundi, OE. þūsend, OS. thūsundig, OHG. dūsunt, O. Icel. þūsund, *thousand*; Goth. ga-lūkan, *to shut, close*, OE. lūcan, OHG. lūhhan, O. Icel. lūka, *to lock*.

On the ū in forms like þūhta, *it seemed, appeared*; hūhrus, *hunger*; jūhiza, *younger*; ūhtwō, *early morn*, see § 60.

C. THE DIPHTHONGS OF ACCENTED SYLLABLES,

ai.

§ 81. Germanic ai (OE. ā, OS. ē, OHG. ei(ē), O. Icel. ei) remained in Gothic, as Goth. áins, OE. ān, OS. ēn, OHG. ein, O. Icel. einn, *one*; Goth. háils, OE. hāl, OS. hāl, OHG. hell, *hale, whole, sound*; Goth. stáins, OE. stān, OS. stēn,

OHG. stein, O. Icel. steinn, *stone*; Goth. stáig, OE. stæg, OS. stēg, OHG. steig, *he ascended*, Goth. inf. steigan (§ 245); Goth. háitan (§ 258), OE. hātan, OS. hētan, OHG. heizan, O. Icel. heita, *to name, call*. Cp. §§ 45, 47.

au.

§ 82. Germanic au (OE. ēa, OS. ō, OHG. ou(ō), O. Icel. au) remained in Gothic, as Goth. áugō, OE. ēage, OS. ōga, OHG. ouga, O. Icel. auga, *eye*; Goth. háubip (gen. háubidis), OE. hēafod, OS. hōbid, OHG. houbit, O. Icel. haufuþ, *head*; Goth. dáuþus, OE. dēað, OS. dōth, OHG. tōd, *death*; Goth. gáumjan, *to perceive, observe*, OS. gōmian, OHG. goumen, *to pay attention to*; Goth. -hláupan, OE. hlēapan, OS. -hlōpan, OHG. louffan, O. Icel. hlaupa, *to leap, run*; pret. 1, 3 sing. Goth. káus, OE. cāas, OS., OHG. kōs, O. Icel. kaus, inf. Goth. kīusan (§ 247), *to choose*. Cp. §§ 48, 50.

iu.

§ 83. The iu, which arose from older eu (§ 61), remained in Gothic, as Goth. niujis, OS., OHG. niuwi, stem *niuja-, older *neujo-, *new*; Goth. stiurei (in us-stiurei, *excess, riot*), cp. OHG. stiuri, *greatness, magnificence*; Goth. kīusip, OS. kīusid, OHG. kīusit, *he chooses, tests*; Goth. liuhtjan, OS. liuhtian, OHG. liuhten, *to light*; Goth. stiurjan, *to establish*, OHG. stiuren, *to support, steer*.

eu.

§ 84. eu (OE. ēo, OS., OHG. io(eo), O. Icel. jō) became iu in Gothic, as Goth. diups, OE. dēop, OS. diop, OHG. tiof, O. Icel. djōpr, *deep*; Goth. liuhap, OE. lēoht, OS., OHG. lioht, *a light*, cp. Gr. λευκός, *light, bright*; Goth.

tiuhan (§ 247), OS. tiohan, OHG. ziohan, *to draw, pull*;
 Goth. fra-liusan (§ 247), OE. for-lēosan, OS. far-liosan,
 OHG. fir-liosan, *to lose*.

CHAPTER V.

THE GOTHIC DEVELOPMENT OF THE PRIMITIVE GERMANIC VOWELS IN UNACCENTED SYLLABLES.

§ 85. In order to establish and illustrate the Gothic treatment of the vowels of final syllables by comparison with other non-Germanic languages, Lat., Greek, &c., it will be useful to state here a law, relating to the general Germanic treatment of Indo-Germanic final consonants, which properly belongs to a later chapter:—

(1) Final -m became -n. This -n remained when protected by a particle, e. g. Goth. þan-a (§ 224) = Skr. tám, Lat. is-tum, Gr. τόν. But when it was not protected by a particle, it, as also Indo-Germanic final -n, was dropped in prim. Germanic after short vowels; and the preceding vowel underwent in Gothic just the same treatment as if it had been originally final, i. e. it was dropped with the exception of u, e. g. acc. sing. Goth. wulf, *wolf* = Skr. vřkam, Gr. λύκον, Lat. lupum; nom. acc. sing. Goth. juk, *yoke* = Skr. yugám, Gr. ζυγόν, Lat. jugum; acc. sing. Goth. ga-qumþ, *a coming together, assembly* = Skr. gátim, Gr. βάσιν, prim. form *gntím, *a going*; cp. also the Lat. endings in partim, sitim, &c.

But acc. sing. Goth. sunu, *son* = Skr. sūnám, cp. the endings in Gr. ἡδύν, Lat. fructum; acc. sing. Goth. fōtu, *foot*,

cp. Lat. *pedem*, Gr. *πόδα* (see § 51). In Gothic *sibun*, *seven*, and *taihun*, *ten*, for older **sibu*, **taihu*, the final -*n* was re-introduced through the influence of the ordinals **sibunda*, *taihunda*.

NOTE.—The oldest Norse runic inscriptions still retained these final vowels, as acc. sing. *staina* beside Goth. *stáin*, *stone*; acc. sing. neut. *horna* beside Goth. *haurn*, *horn*; nom. sing. *gastiR* beside Goth. *gasts*, *guest*, *stranger*.

On the other hand, final -*n* merely became reduced after long vowels in prim. Germanic, and only disappeared in the course of the individual Germanic languages. After the disappearance of the nasal, the long vowel remained in Gothic when it originally had the 'slurred' (circumflex) accent, but became shortened when it originally had the 'broken' (acute) accent, as gen. pl. *dagō*, of *days*, *gastō*, of *guests*, *hananō*, of *cocks*, *hairtanō*, of *hearts*, *baurgō*, of *cities*, from Indg. *-ām*; gen. pl. *gibō*, of *gifts*, *tuggōnō*, of *tongues*, from Indg. *-ōm*; but acc. sing. *giba*, *gift*, from Indg. *-am*, cp. acc. sing. fem. *ni ainō-hun*, *no one*; nom. sing. *hana*, *cock*, from Indg. *-ēn*, cp. Gr. *ποιμήν*, *shepherd*; acc. sing. *bandja*, *band*, from Indg. *-lēm*, cp. Lat. *faciem*, from **faciēm*, *shape*.

NOTE.—For full details concerning the Germ. treatment in final syllables of Indg. vowels with the 'slurred' and 'broken' accent, see Streitberg's '*Urgermanische Grammatik*,' ch. ix.

(2) The consonants, which arose from the Indo-Germanic explosives (*t*, *d*), were dropped in primitive Germanic, as *hva*, *what*=Lat. *quod*; *bērun*, from **bērunþ*, *they bore*.

NOTE.—So far as the historic period of Gothic is concerned, the law relating to the treatment of Indo-Germanic final consonants may be stated in general terms thus:—With the exception of -s and -r all other

Indo-Germanic final consonants were dropped in Gothic. In the case of the explosives it cannot be determined whether they had or had not previously undergone the first sound-shifting (§§ 109-16).

Of Indo-Germanic final consonant groups, the only one preserved in Gothic is -ns, before which short vowels are retained, e. g. acc. pl. masc. Goth. pana = Gr. Cretan τόνς (Attic τούς), *the*; acc. pl. Goth. wulfans, *wolves*, cp. Gr. Cretan κόρμονς = Att. κόσμονς; acc. pl. Goth. prins = Gr. Cretan τρίνς, *three*; acc. pl. Goth. sununs, *sons*, cp. Gr. Cretan υῖνς, *sons*. Cp. the law stated in § 86.

a. Short Vowels.

§ 86. With the exception of u all ~~other~~ prim. Indo-Germanic final short vowels, or short vowels which became final in prim. Germanic (§ 85), were dropped in Gothic, as also were short vowels in the final syllables of polysyllabic words, when followed by a single consonant other than consonantal i, u:—

Goth. wáit = Gr. οἶδα, Skr. véda, *I know*; wáist = Gr. οἶσθα, Skr. véttha, *thou knowest*; hlaif, *I stole* = Gr. κέκλοφα.

Goth. akrs, *field* = Gr. ἀγρός; wulfs = Gr. λύκος, Skr. vṛkas, Lat. lupus, *wolf*, cp. nom. sing. O. Norse runic inscription HoltingaR; gen. sing. dagis, from *dageso, *of a day*, cp. O. Bulgarian deso = Goth. hris, *whose*; aƿ, *of, from* = Gr. ἀπο; nom. sing. haírdeis, *shepherd*, from *hirdij-as.

Voc. sing. Goth. wulf = Gr. λύκε, Lat. lupe, Skr. vṛka; nim, *take thou* = Gr. νέμε; nasei, from *nasiji, *save thou*; bairip, *ye bear* = Gr. φέρετε; wáit, *he knows* = Gr. οἶδε; láiht, *he lent* = Gr. λέλοιπε, *he has left*; fimf, *five*, cp. Gr. πέντε; milk (acc.), *me*, cp. Gr. ἐμέγε; nom. pl. Goth. gumans, *men* = Lat. homines, cp. Gr. ἄκμονες; nom. pl. gasteis, from *gastij-(i)s, *guests* = Lat. hostēs, from *hostajes, *strangers*, *enemies*, cp. Gr. πόλεις, from *πόλεjes; nom. pl. sunjus, from

**sunius*, **sunius*, older **suneu-es*, *sons* = Skr. *sūnāvas*, cp. Gr. *ἡδεῖς*, from **hēdes*. Cp. § 58 (3).

hráin, from **hráini* (neut.), *clean, pure*, cp. Gr. *ἱδρι*; dat. sing. *gumin*, Lat. *homini*, *to man*, cp. Gr. *ποιμίν*; dat. sing. *brōþr*, Lat. *frātri*, *to a brother*, cp. Gr. *πατρί*; *baíris* = Skr. *bhárasi*, *thou bearest*; *baírþ* = Skr. *bhárati*, *he bears*; *baírand* = Gr. Dor. *φέρωντι*, Skr. *bháranti*, *they bear*; nom. sing. *gasts* = O.Norse runic inscription *gastiB*, *guest*, Lat. *hostis*; *waírs*, from **wirsis* (av.), *worse*, cp. Lat. *magis*.

nom. acc. neut. Goth. *faihu* = Lat. *pecu*, *cattle*, cp. Gr. *δορυ*; *flu*, *much* = Gr. *πολύ*; nom. sing. *sunus* = Skr. *sūnús*, *son*, cp. the endings in Gr. *νέκυσ*, Lat. *fructus*.

NOTE.—The law of final vowels does not affect originally monosyllabic words, cp. e.g. nom. sing. Goth. *is*, *he* = Lat. *is*, beside *gasts* = Lat. *hostis*; Goth. *hva*, *what* = Lat. *quod*, beside *juk*, *yoke* = Lat. *jugum*.

b. Long Vowels.

§ 87. Prim. Indg. long final vowels, or those which became final in prim. Germanic (§ 85 and note), became shortened in polysyllabic words, when the vowels in question originally had the 'broken' accent, but remained unshortened when they originally had the 'slurred' accent.

Examples of the former are:—fem. nom. sing. *giba*, from **gebō*, *gift* (cp. *sō*, § 224), cp. Gr. *χώρα*, *land*, Indg. -*á*; neut. nom. acc. pl. *juka*, from **jukō* (cp. neut. nom. acc. pl. *þō*, § 224), Skr. (Vedic) *yugá*, O. Lat. *jugā*, Indg. -*á*.

baíra, Lat. *ferō*, Gr. *φέρω*, *I bear*, Indg. -*ó*; *mēna*, *moon*, cp. *mēnōps*, *month*; particle -*ō* preserved in forms like acc. sing. *hvan-ō-h*, *each, everyone*, but shortened in acc. forms like *hvan-a*, *whom?*; *þan-a*, *this*; *þat-a*, *that*; *bindan-a*, *blind*.

Pret. 3 sing. *tawida*, from **tawidōt*, *he did*, Indg. -*dhét*;

daga
áinamma, dat. (properly instrumental) sing. masc. neut. of *áins*, *one*, beside *áinummē-hun*, *to anyone*; *hamma*? *to whom?* beside *hammē-h*, *to everyone*; dat. sing. masc. neut. *pamma*, *to this*, from an Indg. instrumental form **tośmé* (cp. Goth. *þe*, § 224 note); dat. sing. *daga*, *to a day*, from Indg. **dhoghé*; *baíráima*, *we may bear*, Indg. -*mé*. Final Indg. -*ēr* became -*ar*, as nom. *fadar*, Gr. *πατήρ*, *father*.

piwi (gen. *piujōs*), *maid-servant*, formed from **pius* (pl. *piwōs*), *man-servant*, like Skr. *dēvī*, *goddess*, from *dēvās*, *god*; *frijōndi*, from **frijōndi* (fem.), *friend*; cp. Skr. pres. part. fem. *bhārantī*; *wili*, from **wilī*, *he will*, cp. *wilei-ma*, *we will*; *nēmi*, from **nēmi*, *he might take*.

Examples of the latter are:—*undarō*, *under*, cp. Skr. *adharād*, *below*, Indg. ablative ending -*ōd*; of the same origin is the -*ō* in adverbs like *piubjō*, *secretly*, *glaggwō*, *accurately*; and in adverbs with the suffix -*prō* (§ 286), as *hwaþrō*, *whence*, *þaþrō*, *thence*. Nom. *tuggō*, *tongue*, *haírtō*, *heart*, Indg. -*ō*.

managei, *multitude*, Indg. -*ī*.

The preservation of the final -*ē* in adverbs with the suffix -*drē* (§ 286) is also due to the vowel having had originally the 'slurred' accent.

NOTE.—Long vowels remained in monosyllables, as nom. fem. *sō*, *the*, *this* = Gr. Dor. *ᾱ*; acc. fem. *pō* = Gr. Dor. *ῥᾱν*; nom. acc. fem. pl. *pōs* = Skr. *tās*.

dagōs
 They also remained in the final syllables of polysyllabic words, when protected by a consonant which was originally final or became final in Gothic, as nom. pl. *wulfōs*, *wolves*, cp. Skr. *ṛfkās*, *wolves*; nom. pl. *gibōs*, *gifts*, cp. Skr. *āqvās*, *mares*; dat. pl. *gibōm*, *to gifts*; *nēmeip*, *ye might take*; *salbōs*, *thou anointest*; *salbōþ*, *he anoints*, *ye anoint*; *tawidēs*, *thou didst*, beside *tawida*, *he did*; *wileis*, *thou wilt*, beside *wili*, *he will*.

On final long vowels when originally followed by a nasal see § 85.

c. Diphthongs.

§ 88. Originally final **-ai** became **-a** in polysyllables, as baírada, *he is borne*=Gr. mid. *φέρεται*; baíranda, *they are borne*=Gr. mid. *φέρονται*; faúra, *before*, cp. Gr. *παρά*.

Originally long diphthongs became shortened in final syllables, as ahtáu, from an original form **októu*, *eight*; dat. sing. *gibái*, from **geþōi*, older **ghebhāi*, *to a gift*, cp. Gr. *χώρα* for **χώραi*; dat. sing. *sunáu*, *to a son*, from loc. form **sunēu*; dat. sing. *anstái*, *to a favour*, from locative form **anstēi*, cp. Gr. *πόληi*; *habáis*, from **habōiz(i)*, *thou hast*, *habáiþ*, from **habōið(i)*, *he has*.

NOTE.—Gen. sing. *anstáis*, *of a favour*, from Indg. *-ōis*; *baírái*, Skr. *bhárēt*, *he may bear*, cp. Gr. *λείνοι*, from Indg. *-oit*; *sunáus*, *of a son*, from Indg. *-ōūs*.

CHAPTER VI.

THE GERMANIC EQUIVALENTS OF THE GOTHIC VOWEL-SOUNDS. See § 62.

§ 89. In the following paragraphs will only be given the equivalents in accented syllables. The equivalents in Gothic final syllables will, as far as is necessary for the purposes of this book, be given in the Accidence.

a. Short Vowels.

§ 90. Gothic **a** = Germ. **a**, as *fadar*, *father*; *akrs*, *field*; *tagr*, *tear*; *gasts*, *guest*; *ahtáu*, *eight*; *band*, *he bound*; *nam*, *he took*; *gaþ*, *he gave*. Cp. § 63.

§ 91. Goth. *ai*=(1) Germ. *e*, as *taíhun*, *ten*; *faíhu*, *cattle*; *saíhvan*, *to see*; *baíran*, *to bear* (cp. § 65).

=(2) Germ. *i*, as *baírip*, *he bears*; *paíhum*, *we throw*, pp. *paíhans*; *laíhum*, *we lent*, pp. *laíhvans*. Cp. § 67.

§ 92. Goth. *i*=(1) Germ. *i*, as *fisks*, *fish*; *bitum*, *we bit*, pp. *bitans*; *nimis*, *thou takest*; *bindan*, *to bind*. Cp. § 66.

=(2) Germ. *e*, as *swistar*, *sister*; *hilpan*, *to help*; *niman*, *to take*; *gíban*, *to give*, pp. *gibans*. Cp. § 64.

§ 93. Goth. *au*=(1) Germ. *o*, as *waúrd*, *word*; *daúhtar*, *daughter*; *taúhans*, pp. *drawn*. Cp. §§ 68, 69.

=(2) Germ. *u*, as *waúrms*, *worm*; *waúrkjan*, *to work*; *taúhum*, *we drew*. Cp. § 71.

§ 94. Goth. *u*=(1) Germ. *u*, as *juggs*, *young*; *fralusts*, *loss*; *budum*, *we offered*; *bundum*, *we bound*, pp. *bundans*; *hulpum*, *we helped*. Cp. § 70.

=(2) Germ. *o*, as *juk*, *yoke*; *hulpans*, pp. *helped*; *budans*, pp. *offered*; *numans*, pp. *taken*. Cp. §§ 60, 68.

b. Long Vowels.

§ 95. Goth. *ā*=Germ. *ā*, as *hāhan*, *to hang*; *pāhta*, *he thought*; *brāhta*, *he brought*. Cp. §§ 72, 57.

§ 96. Goth. *ē*=(1) Germ. *ē*, as *hēr*, *here*; *fēra*, *country*, *region*. Cp. § 75.

=(2) Germ. *ē*, as *qēns*, *wife*; *gadēps*, *deed*; *bērum*, *we bore*; *sētum*, *we sat*; *slēpan*, *to sleep*. Cp. § 73.

§ 97. Goth. *ai*=Germ. *ā(j)*, as *saian*, *to sow*; *waian*, *to blow*. Cp. § 74.

§ 98. Goth. *ei*=Germ. *i*, as *seins*, *his*; *swein*, *pig*; *steigan*, *to ascend*. Cp. § 76.

§ 99. Goth. *ō*=Germ. *ō*, as *fōtus*, *foot*; *brōpar*, *brother*;

för, *I fared, went*, pl. *förum*; *saisō*, *I sowed*; *stōjan*, *to judge*
Cp. §§ 77, 79.

§ 100. Goth. *au*=Germ. *ō(w)*, as *staua*, *judge*, *stauida*,
I judged; *bauan*, *to inhabit*. Cp. § 78.

§ 101. Goth. *ū*=Germ. *ū*, as *rūms*, *room*; *pūsundi*,
thousand; *galūkan*, *to lock, shut*; *jūhiza*, *younger*. Cp. § 80.

c. Diphthongs.

§ 102. Goth. *ái*=Germ. *ai*, as *stáins*, *stone*; *wáit*, *I know*;
stáig, *I, he ascended*; *háitan*, *to name, call*. Cp. § 81.

§ 103. Goth. *áu*=(1) Germ. *au*, as *áugō*, *eye*; *áukan*, *to*
add, increase; *káus*, *he chose, tested*. Cp. § 82.

=(2) Germ. *aw*, as *snáu*, *he hastened*, inf. *snīwan*; *máujōs*,
of a girl, nom. *mawī*; *táujan*, *to do*, pret. *tawida*. Cp. § 129.

§ 104. Goth. *iu*=(1) Germ. *iu*, as *niujis*, *new*; *liuhtjan*,
to light; *kīusip*, *he chooses*. Cp. §§ 61, 83.

=(2) Germ. *eu*, as *diups*, *deep*; *liuhaþ*, *light*; *fraliusan*,
to lose. Cp. §§ 61, 83, 84.

=(3) Germ. *ew*, *iw*, as *kniu* (gen. *kniwis*), *knee*; *qius*
(gen. *qiwis*), *quick, alive*; *stuns*, *sight, face*. Cp. § 129.

CHAPTER VII.

ABLAUT (VOWEL GRADATION).

§ 105. By ablaut is meant the gradation of vowels both in stem and suffix, which was caused by the primitive Indo-Germanic system of accentuation.

The vowels vary within certain series of related vowels, called ablaut-series. In Gothic, to which this chapter will

chiefly be limited, there are seven such series, which appear most clearly in the stem-forms of the various classes of strong verbs. Four stem-forms are to be distinguished in a Gothic strong verb which has vowel gradation as the characteristic mark of its different stems:—(1) the present stem, to which belong all the forms of the present, (2) the stem of the preterite singular, (3) the stem of the preterite plural, to which also belongs the whole of the preterite subjunctive, (4) the stem of the past participle.

By arranging the vowels according to these four stems, we arrive at the following system:—

	i.	ii.	iii.	iv.	
I.	ei	ái	i(aí)	i(aí)	<i>ai before r, h, hw</i>
II.	iu	áu	u(aú)	u(aú)	<i>au " r, h.</i>
III.	i(aí)	a	u(aú)	u(aú)	
IV.	i(aí)	a	ē	u(aú)	
V.	i(aí)	a	ē	i(aí)	
VI.	a	ō	ō	a	
VII.	ē (ai)	ō	ō	ē (ai)	

ai = ē = Germ. ay before vowels § 74.

NOTE.—On the difference between i and aí, see §§ 64–67; u and aú see §§ 68–71.

But although the series of vowels is seen most clearly in the stem-forms of strong verbs, the learner must not assume that ablaut occurs in strong verbs only. Every syllable of every word of whatever part of speech contains some form of ablaut. E. g. the sonantal elements in the following stem-syllables stand in ablaut relation to each other:—*un-weis, unknowing, ignorant: witan, to know; *leisan* [láis (§ 273), *I know*], *to know: láisareis, teacher: lists, cunning, wile.*

liufs, dear: *ga-láubjan*, to believe: *lubō*, love; *siuks*, sick, ill: *saúhts*, sickness; *ana-biudan*, to command: *ana-būsns*, command; *fra-liusan*, to lose: *fra-lusts*, loss.

bindan, to bind: *bandi*, band, bond: *ga-bundi*, bond; *rinnan*, to run: *rannjan* (wv.), to let run: *runs*, a running, issue; *paírsan*, to be withered: *paúrsnan*, to become withered: *paúrsus*, withered.

baíran, to bear: *barn*, child: *bērusjōs*, parents: *baṭr*, son; *qiman*, to come: *ga-qumþs*, a coming together, assembly; *man*, I think: *muns*, thought; *ga-taíran*, to tear in pieces: *ga-taúra*, a tear, rent; *qinō*, woman: *qēns*, wife, woman.

mitan, to measure: *us-mēt*, manner of life, commonwealth; *giban*, to give: *gabei*, wealth.

batiza, better: *bōta*, advantage; *saps*, full: *ga-sōþjan*, to fill, satisfy; *dags*, day: *ahtáu-dōgs* (aj.), eight days old; *frapþjan*, to understand: *frōdei*, understanding; *graban*, to dig: *grōba*, ditch, hole.

mana-sēþs, mankind, world, lit. man-seed: *saian*, to sow; *ga-dēþs*, deed: *dōms*, judgment, cp. Gr. *τί-θημι*, I place, put: *θωμός*, heap; *waían*, to blow: *wōds*, raging, mad.

Examples of ablaut relation in other than stem syllables are:—

Nom. pl. *anstei-s*, favours: gen. sing. *anstái-s*: acc. pl. *ansti-ns*; nom. pl. *sunju-s* (original form **suneu-es*, § 86), sons: gen. sing. *sunáu-s*: acc. pl. *sunu-ns*; *fulgi-ns* (aj.), hidden: *fulha-ns*, pp. of *filhan*, to hide; gen. sing. *dagi-s*, of a day: acc. pl. *daga-ns*; *baíra-m*, we bear; *baíri-þ*, ye bear = Gr. *φέρο-μεν*: *φέρε-τε*; *brōþa-r*, brother: dat. sing. *brōþ-r*, cp. Gr. *πατήρ*: dat. *πατ-ρ-ί*; gen. sing. **aúhsi-ns*, of an ox: acc. pl. **aúhsa-ns*: gen. pl. *aúhs-nō*.

§ 106. In the following paragraphs will be given the Ger-

manic equivalents of the above seven ablaut series, with one or two illustrations from Gothic. For further examples see the various classes of strong verbs, §§ 245–259.

Ablaut-series I.

§ 107.

Gothic	ei	ái	i(aí)	i(aí)
Prim. Germ.	i	ai	i	i
	<i>steigan, to ascend</i>	<i>stáig</i>	<i>stigum</i>	<i>stigans</i>
	<i>peihan, to thrive</i>	<i>páih</i>	<i>paíhum</i>	<i>paíhans</i>

NOTE.—Cp. the parallel Greek series *πείθω* : *πέποιθα* : *ἐπιθον*.

II.

Goth.	iu	áu	u(aú)	u(aú)
Prim. Germ.	eu	au	u	o
	<i>biugan, to bend</i>	<i>báug</i>	<i>bugum</i>	<i>bugans</i>
	<i>tiuhan, to lead</i>	<i>táuh</i>	<i>taúhum</i>	<i>taúhans</i>

NOTE.—I. On *iu* and *eu* see §§ 61, 83, 84 ; on *u* and *o* see §§ 60, 68.

2. Cp. Gr. *ἐλεύ(θ)σομαι* (fut.) : *εἰλήλουθα* : *ἤλυθον*.

III.

Goth.	i(aí)	a	u(aú)	u(aú)
Prim. Germ.	e, i	a	u	o, u
	<i>hilpan, to help</i>	<i>halp</i>	<i>hulpum</i>	<i>hulpans</i>
	<i>bindan, to bind</i>	<i>band</i>	<i>bundum</i>	<i>bundans</i>
	<i>waírpan, to become</i>	<i>warp</i>	<i>waúrþum</i>	<i>waúrþans</i>

NOTE.—I. On *e* and *i*, see § 58 (1) ; on *o* and *u*, see §§ 60, 68.

2. To this class belong all strong verbs having a medial nasal or liquid + consonant, and a few others in which the vowel is followed by two consonants other than nasal or liquid + consonant.

3. Cp. Gr. *δέρομαι* : *δέδορκα* : *ἔδρακον* ; *πέμπω* : *πέπομφα*.

IV.

Goth.	i(aí)	a	ē	u(aú)
Prim. Germ.	e	a	æ	o
	<i>niman, to take</i>	<i>nam</i>	<i>nēmum</i>	<i>numans</i>
	<i>baíran, to bear</i>	<i>bar</i>	<i>bērum</i>	<i>baúrans</i>

NOTE.—1. On i and e, see § 64; ē and æ, see § 73; u and o, see § 68.

2. To this class belong all strong verbs whose stems end in a single liquid or a nasal.

3. Cp. Gr. μένω : μονή : μέ-μνω ; δέρω : δορά : δε-δαρ-μένος.

V.

Goth.	i(aí)	a	ē	i(aí)
Prim. Germ.	e	a	æ	e
	<i>giban, to give</i>	<i>gaf</i>	<i>gēbum</i>	<i>gibans</i>
	<i>saihran, to see</i>	<i>sahr</i>	<i>sēhum</i>	<i>saihrans</i>

NOTE.—1. On i and e, see § 64; ē and æ, see § 73.

2. To this class belong strong verbs whose stems end in a single consonant other than a liquid or a nasal.

3. Cp. Gr. πέτομαι : πτόμος : ἐ-πτ-όμην ; τρέπω : τέ-τροφα : τραπέσθαι.

VI.

Goth.	a	ō	ō	a
Prim. Germ.	a	ō	ō	a
	<i>faran, to go</i>	<i>fōr</i>	<i>fōrum</i>	<i>farans</i>
	<i>slahan, to strike</i>	<i>slōh</i>	<i>slōhum</i>	<i>slahans</i>

NOTE.—The stems of verbs belonging to this class end in a single consonant.

VII.

Goth.	ē(ai)	ō	ō	ē(ai)
Prim. Germ.	æ	ō	ō	æ
	lētan, <i>to let</i>	laí-lōt	laí-lōtum	lētans
	saian, <i>to sow</i>	saí-sō	saí-sōum	saians

NOTE.—1. On *ō* and *ai*, see § 74.

2. Cp. Gr. ἵημι: Dor. ἰφ-έ-ω-κα; τί-θημι: θωμός.

§ 108. The ablaut series as given in § 107 have, for practical reasons, been limited to the phases of ablaut as they appear in the various classes of strong verbs. From an Indo-Germanic point of view the series I–V belong to one and the same series which underwent in Germanic various modifications upon clearly defined lines. For details the learner must be referred to Brugmann's 'Grundriss,' 2nd ed., vol. i. pp. 482–505. In a few isolated cases there are also phases of ablaut which do not manifest themselves in the various parts of strong verbs, as e. g. acc. pl. *aúhsa-nš, *oxen*: gen. pl. aúhs-nē, where the vowel disappears altogether, as in Gr. πέρομαι: ἐ-πρ-όμην; slaúhts, *slaughter*: slahan (VI), *to slay*; lats, *slothful*: lētan (VII), *to let*; rapjō, *number, account*: rēdan (VII), *to counsel*; lūkan, *to lock*: pret. sing. láuk (II), which is an aorist-present like Gr. ἔρρω, ἔρριβω, another similar aorist-present form is trudan (IV), *to tread*.

For traces of other ablaut series in the Germanic languages see Brugmann, loc. cit.

The first Sound-shifting takes place, when prim. Germanic develops out of Indo-germanic.

CHAPTER VIII.

THE FIRST SOUND-SHIFTING, VERNER'S LAW, AND OTHER
CONSONANT CHANGES WHICH TOOK PLACE IN THE PRIMI-
TIVE GERMANIC LANGUAGE.

§ 109. The first sound-shifting, popularly called Grimm's Law, refers to the changes which the Indo-Germanic ⁽¹⁾tenuis, ⁽²⁾tenuis aspiratae, ⁽³⁾mediae, and ⁽⁴⁾mediae aspiratae underwent in the period of the Germanic primitive community, i. e. before the Germanic parent language became differentiated into the separate Germanic languages:—Gothic, O. Norse, O. English, O. Frisian, O. Saxon (=O. Low German), O. Low Franconian (O. Dutch), and O. High German.

§ 110. The Indo-Germanic parent language had the following system of consonants:—

		LABIAL.	DENTAL.	PALATAL.	VELAR.
Explosives	tenuis	p	t	k	q
	mediae	b	d	g	g
	tenuis aspiratae	ph	th	kh	qh
	mediae aspiratae	bh	dh	gh	gh
Spirants	voiceless		s		
	voiced	v	z	j	
Nasals		m	n	ñ	ɳ
Liquids			l, r		
Semivowels		w(u)		j(i)	

NOTE.—1. Explosives are consonants which are formed by complete closure of the mouth passage, and may be pronounced with or without voice, i. e. with or without the vocal cords being set in action; in the former case they are said to be voiced (e.g. the mediae), and in the

latter voiceless (e.g. the *tenuēs*). The *aspiratae* are pronounced like the simple *tenuēs* and *mediae* followed by an *h*, e.g. like the *th* in English *pothook*, *ph* in *haphazard*, or *dh* in *madhouse*.

The palatal explosives are formed by the front or middle of the tongue and the roof of the mouth (hard palate), like *g*, *k* (o), e.g. *get*, *good*, *kid*, *could*; whereas the velars are formed by the root of the tongue and the soft palate (velum). The latter do not occur in English, but are common in Hebrew, and are generally also heard in the Swiss pronunciation of literary German. The palatal and velar nasals only occurred before the corresponding explosives, *ák*, *úg*; *æq*, *æg*, &c.

2. Spirants are consonants formed by the mouth passage being narrowed at one spot in such a manner that the outgoing breath gives rise to a frictional sound at the narrowed part.

s only occurred before voiced explosives, e.g. **ozdoz* = Gr. *δζος*, Goth. *asts*, *twig*. ... *maħaz*

v was probably bilabial, *not* labio-dental like English *v* in *vine*. *j* was like the widely spread North German pronunciation of *j* in *ja*, not exactly like the *y* in *yes*, which is generally pronounced without distinct friction. *v*, *j* occurred very rarely in the prim. Indo-Germanic language. In the Germanic, as in most other Indo-Germanic languages, the frictional element in these sounds became reduced, which caused them to pass into the so-called semivowels.

3. The nasals and liquids had the functions both of vowels and consonants (cp. §§ 51-54). The twofold function of these sounds is not uncommon in Gothic, see §§ 23, 26, 131. And in like manner the semivowels, *w* (u) and *j* (i) are the consonants corresponding to *u*, *i*.

The essential difference between the so-called semivowels and full vowels is that the latter always bear the stress (accent) of the syllable in which they occur, thus e.g. in English *oſw*, *stáin* the first element of the diphthong is a vowel, the second a consonant; but in words like French *rwá* (written *roi*, *king*), *bjér* (written *bière*, *beer*), the first element of the diphthong is a consonant, the second a vowel. In consequence of this twofold function, a diphthong may be defined as the combination of a sonantal with a consonantal vowel. And it is called a falling or rising diphthong according as the stress is upon the first or second element.

For practical reasons the second element of diphthongs is written *i*, *u* in this book, when the first element is the bearer of the stress, thus *ái*, *áu*, &c., but *j*, *w* when the second element has the stress, thus *já*, *wá*, &c.

4. In the writing down of prim. Germanic forms the signs *p* (= *th* in *thin*), *ð* (= *th* in *then*), *b* (= *a* bilabial spirant, which may be pronounced like *v* in *vine*), *g* (= *g* often heard in German *sagen*), *χ* (= German *ch*). ~~Each of these is~~ *Each*

§ 111. The Indg. *tenues p, t, k, q*, become in prim. Ger- (I) manic the voiceless spirants *f, þ, χ, χ(xw)*.

p > f. Lat. *pēs*, Gr. *πός*, Goth. *fōtus*, OE., OS. *fōt*, OHG. *fuoz*, O. Icel. *fōtr*, *foot*; Lat. *pecu*, Goth. *faihu*, OE. *feoh*, OS. *fehu*, OHG. *fihu* (*fehu*), O. Icel. *fē*, *cattle*; Lat. *piscis*, Goth. *fisks*, OS., OHG. *fisk*, OE. *fisc*, O. Icel. *fiskr*, *fish*; Lat. *nepos*, Goth. **nifa*, OE. *nefa*, OHG. *nefo*, O. Icel. *nefe*, *nephew*; Lat. *clepō*, Gr. *κλέπτω*, *I steal*, Goth. *hlifan*, *to steal*.

t > þ. Lat. *trēs*, Gr. *τρεῖς*, Goth. **preis*, OE. *pri*, OS. *thrie*, O. Icel. *þrīr*, OHG. *dri*, *three*; Lat. *tu*, Gr. Dor. *τύ*, Goth. *þu*, OE., O. Icel. *pū*, OS. *thū*, OHG. *dū*, *thou*; Lat. *vertō*, *I turn*, Goth. *wairþan*, OE. *weorðan*, OS. *werthan*, O. Icel. *verða*, OHG. *werdan*, *to become*; Lat. *frāter*, Goth. *brōþar*, OE. *brōðor*, OS. *brōthar*, O. Icel. *brōðer*, OHG. *bruoder*, *brother*.

k > χ. Lat. *canis*, Gr. *κύων*, Goth. *hunds*, OE., OS. *hund*, O. Icel. *hundr*, OHG. *hunt*, *hound, dog*; Lat. *cor* (gen. *cordis*), Gr. *καρδιά*, Goth. *haiртō*, OE. *heorte*, OS. *herta*, O. Icel. *hjarta*, OHG. *herza*, *heart*; Lat. *decem*, Gr. *δέκα*, Goth. *taihun*, OS. *tehan*, OHG. *zehan*, *ten*; Lat. *pecu*, Goth. *faihu*, *cattle*; Lat. *dūcō*, *I lead*, Goth. *tiuhan*, OS. *tiohan*, OHG. *ziohan*, *to draw, lead*.

q > χ (xw). Lat. *capiō*, *I take*, Goth. *hafjan*, OE. *hebban*,

OS. *hebbian*, OHG. *heffen*, O. Icel. *haffa*, to raise; Lat. *clepō*, Gr. κλέπτω, *I steal*, Goth. *hlifan*, to steal; Lat. *vincō*, *I conquer*, Goth. *weihan*, OHG. *wihan*, to fight.

Lat. *quis*, Goth. *hvas*, OE. *hwā*, OS. *hwē*, OHG. *hwer* (*wer*), *who?*; Lat. *sequor*, Gr. ἑπομαι, *I follow*, Goth. *saihran*, OE. *sēon* (from **seohan*), to see; Lat. *linquō* (pf. *liqui*), Gr. λείπω (from **leiqō*), *I leave*, Goth. *leihvan*, OE. *lēon* (from **lihan*), OHG. *lihan*, to lend.

NOTE.—1. The Indg. *tenues* remained unshifted in the combination *s + tenues*.

sp: Lat. *spuere*, Goth. *speiwan*, OE., OS., OHG. *spiwan*, to vomit; Lat. *con-spiciō*, *I look at*, OHG. *spehōn*, to spy.

st: Gr. στείχω, *I go*, Lat. *vestigium*, *footstep*, Goth. *steigan*, OE., OS., OHG. *stigan*, O. Icel. *stíga*, to ascend; Lat. *est*, Gr. ἔστι, Goth., OS., OHG. *ist*, *is*.

sk: Gr. σκιά, *shadow*, Goth. *skeinan*, OE., OS., OHG. *soinan*, O. Icel. *skína*, to shine; Lat. *piscis*, Goth. *fisks*, OE. *fisc*, OS., OHG. *fisk*, O. Icel. *fiskr*, *fish*.

• *sq*: Gr. θυο-σκόος, *sacrificing priest*, Goth. **skaggwōn*, OE. *scēawian*, OS. *scauwōn*, OHG. *scouwōn*, to look, view.

2. The *t* also remained in the Indg. combinations *pt*, *kt*, *qt*.

pt > ft: Gr. κλέπτῃς, Goth. *hliftus*, *thief*; Lat. *neptis*, *grand-daughter*, *niece*, OE., OHG. *nift*, *niece*.

kt > xt: Gr. ὀκτώ, Lat. *octō*, Goth. *ahtáu*, OE. *eahta*, OS., OHG. *ahto*, *eight*; Gr. ῥεκτός, *stretched out*, Lat. *rēctus*, Goth. *raihts*, OE. *riht*, OS., OHG. *reht*, *right*, *straight*.

qt > xt: gen. sing. Gr. νυκτός, Lat. *noctis*, nom. Goth. *nahts*, OE. *neahht*, OS., OHG. *naht*, *night*.

§ 112. The Indg. *mediae* *b*, *d*, *g*, *g* became the *tenues* *p*, *t*, *k*, *k(kw)*.

b > p. O. Bulgarian, *slabŭ*, *slack*, *weak*, Goth. *slēpan*, OE. *slāpan*, OS. *slāpan*, OHG. *slāfan*, to sleep, originally, to be slack; Lat. *lūbricus* for **slūbricus*, *slippery*, Goth.

slīupan, OE. slūpan, OHG. slīofan, *to slip*; Lithuanian, dubūs, Goth. diups, OE. dēop, OS. diop, O. Icel. djōpr, OHG. tiof, *deep*; Lat. tribus, *tribe*, related to Goth. þaúrþ, *field*, OE. þorp, OS. thorp, OHG. dorf, *village*.

d > t. Lat. decem, Gr. δέκα, Goth. taihun, *ten*; Lat. dūcō, *I lead*, Goth. tiuhan, *to draw, lead*; Gr. καρδίᾱ, Lat. gen. cordis, Goth. hairto, *heart*; Lat. vidēre, *to see*, Goth., OE., OS. witan, O. Icel. vita, OHG. wizzan, *to know*; Lat. edere, Goth. itan, OE., OS. etan, O. Icel. eta, OHG. ezzan, *to eat*.

g > k. Lat. genu, Gr. γόνυ, Goth. kniu, OE. cnēo, OS., OHG. kneo, O. Icel. knē, *knee*; Lat. gustō, *I taste*, Gr. γεύω, *I let taste*, Goth. kīusan, OE. cēosan, OS., OHG. kiosan, (keosan), O. Icel. kjōsa, *to test, choose*; Lat. ager, Gr. ἀγρός, Goth. akrs, OE. æcer, OS. akkar, OHG. ackar, *field, land*; Lat. egō, Gr. ἐγώ, Goth., OS. ik, OE. ic, O. Icel. ek, OHG. ih.

g > k(kw). Lat. gelu, *frost*, Goth. kalds, OE. ceald, OS. kald, OHG. kalt, O. Icel. kaldr, *cold*; Skr. gurūṣ, Gr. βαρύς, from *gr-rus, Lat. gravis, Goth. kaúrus from prim. Germ. *k(w)uruz, *heavy*; Lat. augēre, Goth. áukan, O. Icel. auka, OS. ōkian (wv.), OHG. ouhhōn (wv.), *to add, increase*. Cp. also OE. part. adj. ēacen, *great*; Lat. jugum, Gr. ζυγόν, Goth. juk, OE. geoc, OHG. joh, *yoke*.

Gr. βίος from *gīwos, *life*, Lat. vīvos (*gwīwos), Goth. qius, (gen. qiwis), OE. cwicu, OS. quik, OHG. quec, O. Icel. kvikr, *quick, alive*; Gr. βαίω for *bavjō, *I go*, Lat. veniō for *gwemjo, *I come*, Indg. form *gmjō, Goth. qiman, OHG. queman, OE., OS. cuman, O. Icel. koma, *to come*; Gr. ἔρεβος, Goth. riqis (stem riqiza-), prim. form *regos, *darkness*.

§ 113. The Indg. *tenuēs aspiratae* became voiceless spirants in prim. Germanic, and thus fell together with and underwent all further changes in common with the voiceless spirants which arose from Indg. *tenuēs* (§ 111), the latter having also passed through the intermediate stage of *tenuēs aspiratae* before they became spirants.

The *tenuēs aspiratae* were, however, of so rare occurrence in the prim. Indg. language that two or three examples must suffice for the purposes of this book, for further examples and details the learner must be referred to standard philological works, such as Brugmann's¹:—

Lat. *habēre*, Goth. *haban*, OE. *habban*, OS. *hebbian*, OHG. *habēn*, O. Icel. *hafa*, *to have*, prim. stem **khabhē*-; Gr. *ἀσκηθής*, *unhurt, unscathed*, Goth. *skapjan*, *to hurt, injure*, rt. **skāth*-; Skr. *kvāthati*, *boils*, *kvāthāyati*, *makes boil*, Goth. *lvapjan*, *to foam*.

§ 114. The Indg. *mediae aspiratae* probably became first of all the voiced spirants *b*, *d*, *g*, *g(w)*. For the further development of these sounds during the prim. Germanic period see §§ 115, 116.

§ 115. *b*, *d* initially, and *b*, *d*, *g* medially after their corresponding nasals, became the voiced explosives *b*, *d*, *g*: *mediae*

b. Goth. *baíran*, OE., OS., OHG. *beran*, O. Icel. *bera*, *to bear*, Skr. *bhárāmi*, Gr. *φέρω*, Lat. *ferō*, *I bear*; Goth. *brōþar*, OE. *brōðor*, OS. *brōthar*, OHG. *bruoder*, O. Icel. *brōðer*, Skr. *bhrātar*-, Lat. *frāter*, *brother*, cp. also Gr. *φράτηρ*, *φράτωρ*.

Goth. **kambs*, OE. *comb*, OHG. *camb* (*chamb*), O. Icel. *kambr*, *comb*, Skr. *jāmbhas*, *tooth*, Gr. *γόμφος*, *bolt, nail*, prim. form **gombhos*.

¹ Grundriss.

d. Goth. dags, OE. dæg, OS. dag, O. Icel. dagr, OHG. tag, day, Skr. nī-dāghās, older **ni-dhāghās*, *hot season, summer*, Indg. form **dhoghōs*; Goth. ga-dēps (stem ga-dēdi-), OE. dād, OS. dād, O. Icel. dāð, OHG. tāt, *deed*, related to Gr. θήσω, *I shall place*, Skr. dhāma, *law, dwelling-place*, rt. dhē-.

Goth., OE., OS. bindan, O. Icel. binda, OHG. bintan, *to bind*, Skr. bāndhanam, *a binding*, cp. Gr. πενθερός, *father-in-law*, Lat. of-fendimentum, *chin-cloth*, rt. bhendh-.

g. Goth. aggwus, OS., OHG. engi, O. Icel. ongr, *narrow*, cp. Lat. angō, Gr. ἄγχω, *I press tight*, rt. aŋgh-; Goth. laggs, OE. long, OS., OHG. lang, O. Icel. langr, Lat. longus, *long*.

§ 116. b, d, g remained in other positions, as Goth. **nibls*, OS. nebal, OHG. nebul, *mist*, Lat. nebula, Gr. νεφέλη, cp. Gr. νέφος, Skr. nābhas, *cloud*, prim. form **nēbhos*; Goth. liufs (stem liuba-), OE. lēof, OS. liof, OHG. liob, O. Icel. ljúfr, *dear*, original form **léubhos*, cp. Skr. lúbh-yāmi, *I feel a strong desire*, Lat. lubet (libet), *it pleases*. Goth. midjis, OE. mid (gen. middes), OS. middi, OHG. mitti, O. Icel. miðr, Skr. mādhjas, Lat. medius, *middle*; Goth. ráuþs (stem ráuda-), OE. rēad, OS. rōd, OHG. rōt, O. Icel. rauðr, prim. form **roudhos*, cp. Skr. rudhirās, Gr. ῥυθρός, prim. form **rudhrós*, *red*; Goth., OE. guma, OS. gumo, OHG. gumo, O. Icel. gume, Lat. homō (from stem form **ghomon-*), *man*; Goth. gasts, OE. giest, OS. gast (*still spirantal in the modern dialects*), OHG. gast, O. Icel. gestr, *guest*, Lat. hostis, *stranger, enemy*, prim. form **ghostis*; Goth. steigan, OE., OS., OHG. stigan, O. Icel. stiga, *to ascend*, Gr. σείχω, prim. form **steighō*, *I go*, cp. also Lat. vestigium, *foot-step*; Goth. ga-wigan, OE., OHG. wegan,

O. Icel. *vega*, to move, carry, Lat. *vehō*, I carry, prim. form **weghō*, cp. also Gr. *ῥῆμα*, wagon.

On the pronunciation of Goth. *b*, *d*, *g*, see §§ 15, 16, 18.

NOTE.—*g* was dropped in the initial combination *gw* = Indg. *gh*, Goth. *warmjan*, to warm, OE. *wearm*, OS., OHG. *warm*, *warmi*, Skr. *gharmās*, Gr. *θερμός*, Lat. *formus*, *warm*.

§ 117. The further development of *b*, *d*, *g* belongs to the history of the separate languages.

§ 118. From the examples given in §§ 111-16, it will be seen that the Germanic sounds, which arose from the Indg. velars, appear partly with, and partly without labialisation. In the latter case they fell together with prim. Germ. *χ*, *k*, *g* from Indg. *k*, *g*, *gh*, cp. e.g. Goth. *hafjan* (*q*), *kalds* (*q*), *gasts* (*gh*), beside Goth. *hund* (*k*), *kniu* (*g*), *guma* (*gh*). The conditions for this twofold development of the Indg. velars in the Germanic languages have not yet been definitely ascertained for all cases. It is, however, now pretty certain that the parent Indg. language contained two series of velars: (1) pure velars which never had labialisation. These velars fell together with the palatals in the Germanic, Greek, Latin, and Celtic languages, but were kept apart in the Aryan and Baltic-Slavonic languages. (2) Velars with labialisation. These velars appear in the Germanic languages partly with and partly without labialisation; in the latter case they also fell together with prim. Germ. *χ*, *k*, *g* which arose from Indg. *k*, *g*, *gh*. The most commonly accepted theory is that the Indg. labialised velars *q*, *g*, *gh* regularly became *χ*, *k*, *g* in prim. Germ. before Indg. *ū*, *ō*, *o* (=Germ. *a* § 38), and *χw*, *kw*, *gw* before Indg. *ē*, *ī*, *a*, *ā* (=Germ. *ō* § 40); and that then the law became greatly obscured during the

prim. Germ. period through form-transference and levelling out in various directions.

NOTE.—In several words the Indg. velars, when preceded or followed by a *w* or another labial in the same word, appear in the Germanic languages as labials by assimilation. The most important examples are:—Goth. *wulfa*, OE. OS. *wulf*, OHG. *wolf*, O. Icel. *ulfr*—Gr. *λύκος* for **flúkos*, prim. form **wlqos*, cp. Skr. *v́rkas*, *wolf*; Goth. *fiðwōr*, OE. *fēower* (but *fyper-fēte*, *four-footed*), OS. *fiwar*, OHG. *fior*, prim. form **qetwóres*, cp. Lithuanian *keturi*, Lat. *quatruor*, Gr. *τέσσαρες*, Skr. *catvāras*; Goth. *fiuf*, OE., OS. *fiif*, OHG. *fiuf* (*fiuf*) from **fiufi*, prim. form **penqe*, cp. Skr. *pánca*, Gr. *πέντε*, Lat. *quinque* (for **pinque*), *five*; OHG. *wulpa*, *she-wolf*, from **wulbi*, prim. form **wlqi*, cp. Skr. *vrkí*; Goth. *waifran*, OE. *weorpan*, OS. *werpan*, OHG. *werfan*, O. Icel. *verpa*, *to throw*, cp. O. Bulgarian *vriga*, *I throw*; OE. *swāpan*, OHG. *sweifan*, *to swing*, cp. Lithuanian *swaikstù*, *I become dizzy*.

Verner's Law.

§ 119. After the completion of the first sound-shifting, and while the principal accent was not yet confined to the root-syllable, a uniform interchange took place between the voiceless and voiced spirants, which may be thus stated:—

The medial or final spirants *f*, *þ*, *χ*, *χw*, *s* regularly became *b*, *ð*, *g*, *gw*, *z* when the vowel next preceding them did not, according to the original Indg. system of accentuation, bear the principal accent of the word.

The *b*, *ð*, *g*, *gw* which thus arose from Indg. *p*, *t*, *k*, *q* underwent in the Germanic languages all further changes in common with the *b*, *ð*, *g*, *gw* from Indg. *bh*, *dh*, *gh*, *qh*.

Verner's law manifests itself most clearly in the various forms of strong verbs, where the infinitive, present participle, present tense, and preterite (properly perfect) singular had

the principal accent on the root-syllable, but the indic. pret. plural, the pret. subj. (properly optative), and past participle had the principal accent on the ending, as prim. Germ. **wérpō* > OE. *weorðe*, *I become* = Skr. *vártā-mi*, *I turn*, pret. 3 sing. **wárpi* > OE. *wearð*, *he became* = Skr. *va-várta*, *has turned*, pret. 1 pl. **wurđumí* > OE. **wurdum* (*wurdon* is the 3 pers. pl. used for all persons) = Skr. *va-vrtimá*; past part. **wurđaná* > OE. *worden* = Skr. *va-vrtāná*; OS. *birid* = Skr. *bhárati*, *he bears*, Goth. 2 sing. indic. pass. *baíraza* = Skr. *bhārasē*. Or to take examples from noun-forms we have, e.g. Skr. *pitár*-, Gr. *πατήρ* = prim. Germ. **faðer*-, Goth. *fadar*, OE. *fæder*, OS. *fader*, O. Icel. *faðer*, *father*; Skr. *çatám*, Gr. *ἑκατόν*, Lat. *centum* = prim. Germ. **χundóm*, older **xumđóm*, Goth., OE., OS. *hund*, *hundred*; prim. Germ. **junǵás*, Goth. *juggs*, OS., OHG. *jung*, *young*, beside Goth. *jūhiza* from **júnχizō*, *younger* (§§ 60, 123); Gr. *ἐκπύς*, cp. Goth. **swigrus*, OE. *sweger*, OHG. *swigar*, *mother-in-law*; Gr. *δεκάς*, Goth. **tigus* (pl. *tigus*), OE. *-tig*, *decade*.

The combinations sp, st, sk, ss, ft, fs, hs, and ht were not subject to this law.

NOTE.—The primitive Germanic system of accentuation was like that of Sanskrit, Greek, &c., i.e. the principal accent could fall on any syllable; it was not until a later period of the primitive Germanic language that the principal accent was confined to the root-syllable.

The following formula may be of use to the student:—

Indg. *asakapatam* became prim. Germanic *asaxafapam*. Then we have *asazabaðam*, *azáxabaðam*, *azazáfaðam*, *azazabáþam*, *azazabáðam*.

In Gothic the regular interchange between the voiceless and voiced spirants in the forms of strong verbs was, with two or three exceptions, given up by levelling out in favour

of the voiceless spirants. In this respect the West-Germanic languages show an older stage than Gothic.

f—b. Goth. *parf*, *I need*, pl. *þaúrbum*; OHG. *heffen*, *to raise*, *huobun*, *gihaban*, but Goth. *haþjan*, *hōfum*, *hafans*.

þ—ð. Goth. *fraþþjan*, *to understand*, *frōðei* (ð=ð) *understanding*; OE. *weorþan*, *to become*, *wurdon*, *worden*, but Goth. *waírþan*, *waúrþum*, *waúrþans*; OE. *snípan*, *to cut*, *snidon*, *sniden*, but Goth. *sneipan*, *snipum*, *snipans*.

s—z. Prim. Germ. **kéusō*, *I test*, pret. 1 pl. **kuzumí*, pp. **kuzaná-*; OE. *cēosan*, *to choose*, *curon*, *coren*, but Goth. *kīusan*, *kusum*, *kusans*.

The West-Germanic languages and Old Norse regularly developed this *z* to *r*. Cp. also Goth. *áusō*, *ear*, beside OE. *ēare*, OS. *ōra*, O. Icel. *eyra*.

x—g. Goth. *áiþ*, *I have*, pl. *áigum* (g=g); Goth. *fahēþs*, *gladness*, *faginōn*, *to be glad*; *hūhrus* (§§ 60, 123), *hunger*, *huggrian*, *to hunger*; *filhan*, *to hide*, *fulgins* (adj.), *hidden*; *jūhiza* (§§ 60, 123), *younger*, *juggs*, *young*; OE. *tēon* (from **teohan*, *to draw*, *tugon*, *togen*, but Goth. *tiuhan*, *taúhum*, *taúhans*; OE. *slēan* (from **sleahan*), *to smite*, *slōgon*, *slāgen*, but Goth. *slahan*, *slōhum*, *slahans*.

xw—gw. Prim. Germ. *séxwan-*, *to see*, pret. 1 pl. **sē-gwumí*, pp. **segwaná-*, cp. OE. *sēon* from **seo(hw)an*, *sēgon*, *sewen*, but Goth. *saiþvan*, *sēhvum*, *saihvans*.

gw became g before u, in other cases it became w, as Goth. *magus*, *boy*, beside *mawi* from **ma(g)wí*, *girl*; Goth. *siuns*, OE. *sēon* (*sion*), OS. *siun*, from **se(g)wnís*, *a seeing*, *face*; Goth. *anáíws*, OE. *snāw* (with -w from the oblique cases) from **snai(g)waz*, prim. form **snoighós*.

NOTE.—Causative verbs had originally suffix accentuation, and therefore also exhibit the change of consonants given above. But here too

Gothic, partly through the influence of the corresponding strong verbs, has not always preserved the law so faithfully as the West Germanic languages, e.g. Goth. *waírpan*, *to become*—*fra-wardjan*, *to destroy*, cp. Skr. *vartáyāmi*, *I cause to turn*; Goth. *leipan*, OE. *līpan*, *to go*—OE. *lædan* from **laidjan*, *to lead*; Goth. *ur-reisan*, OE. *ā-risan*, *to arise*—Goth. *ur-ráisan*, *to raise up*, OE. *rāran*, *to raise*; Goth. *ga-nisan*, *to become whole*, OE. *ge-nesan*, *to be saved*—Goth. *nasjan*, OE. *nerian*, *to save*; Goth. **leisan* (cp. 1 sing. *láis*, *I know*), *to know*—Goth. *láisjan*, OE. *læran*, *to teach*. Cp. the regular form *hasjan*, beside OE. *herian*, *to praise*.

Other Consonant Changes.

§ 120. Most of the sound changes comprised under this § might have been disposed of in the §§ treating of the shifting of the Indg. *mediae* and *mediae aspiratae*, but to prevent any possible misunderstanding or confusion, it was thought advisable to reserve them for a special paragraph.

The Indg. *mediae* and *mediae aspiratae* became *tenues* before a suffixal *t* or *s* already in the pre-Germanic period:—
thus

bt	}	pt	bs	}	ps
bht			bhs		
dt	}	tt	ds	}	ts
dht			dhs		
gt	}	kt	gs	}	ks
ght			ghs		
qt	}	qt	qs	}	qs
ght			ghs		

Examples are Lat. *nūptum*, *nūpsī*, beside *nūbere*, *to marry*; Skr. loc. pl. *patsú*, beside loc. sing. *padí*, *on foot*; Lat. *rēxi*, *rectum*, beside *regere*, *to rule*; Lat. *vēxi*, *vectum*, beside

vehere, to carry, rt. *wegh-*; Lat. *lectus*, *couch*, root, *leg-*; Skr. *yuktá-*, Gr. *ζευκτός*, Lat. *jūctus*, *yoked*, rt. *jeug-*; &c.

Then *pt*, *kt*, *qt*; *ps*, *ks*, *qs* were shifted to *ft*, *xt*; *fs*, *xs* at the same time as the original Indg. *tenuēs* became voiceless spirants (§ 111). And *tt*, *ts* became *ss* through the intermediate stages of *pt*, *ps* respectively. *ss* then became simplified to *s* after long syllables and before *r*, and then between the *s* and *r* there was developed a *t*.

This explains the frequent interchange between *p*, *b(b)*, and *f*; between *k*, *g(g)*, and *h* (i. e. *χ*); and between *t*, *p*, *đ(d)*, and *ss*, *s* in forms which are etymologically related.

p, *b(b)*—*f*. Goth. *skapjan*, OE. *scieppan*, OHG. *skephen*, to create, beside Goth. *ga-skafts*, *creation*, OE. *ge-sceaft*, OHG. *gi-schaft*, *creature*; Goth. *giban*, OHG. *geban*, to give, beside Goth. *fra-gifts*, a giving, OE., OHG. *gift*, *gift*; OHG. *weban*, to weave, beside English *weft*.

k, *g(g)*—*h*. Goth. *waúrkan*, OE. *wyrkan*, OHG. *wurken*, to work, beside pret. and pp. Goth. *waúrhta*, *waúrhts*, OE. *worhte*, *worht*, OHG. *worhta*, *gi-worht*; Goth. *þugkjan*, OE. *þync(e)an*, OHG. *dunken*, to seem, appear, beside pret. and pp. Goth. *þūhta*, **þūhts*, OE. *þūhte*, *þūht*, OHG. *dūhta*, *gi-dūht*; 1 pres. pl. Goth. *magum*, OE. *magon*, OHG. *magun* (*mugun*), *we may, can*, beside pret. sing. Goth. *mahta*, OE. *meahte*, OHG. *mahta*, pp. Goth. *mahts*, cp. also Goth. *mahts*, OE. *meaht*, OHG. *maht*, *might, power*; Goth. *bugjan*, OE. *bycg(e)an*, to buy, beside pret. and pp. Goth. *baúhta*, *baúhts*, OE. *bohte*, *boht*; Goth. *briggan*, OE., OHG. *bringan*, to bring, beside pret. and pp. Goth. *bráhta*, **bráhts*, OE. *brōhte*, *brōht*, OHG. *bráhta*, *bráht*.

t, *p*, *đ(d)*—*ss*, *s*. Goth. *witan*, OE. *witan*, to know,

beside pret. Goth. *wissa*, OE. *wisse*, OHG. *wissa* (*wessa*), part. adj. Goth. **ga-wiss*, OE. *ge-wis(s)*, OHG. *gi-wis(s)*, *sure, certain*; Goth. *ga-hvatjan*, OE. *hwettan*, *to sharpen*, beside Goth. *hrassei*, *sharpness*, *hrassaba*, *sharply*; Goth. *qipan*, *to say*, beside *ga-qiss*, *consent*; Goth. *ana-biudan*, *to command*, beside *ana-busns* (*ana-būsns* ?), *commandment*, from pre-Germ. **bhūtsni-*, rt. *bheudh-*.

ss > s after long syllables and before *r*: Goth. *hāitan*, *to command, call*, OE. *hātan*, *to call*, beside OE. *hās*, from **haissi-*, *command*; OE., Goth. *witan*, *to know*, beside Goth. *un-weis*, *unknowing*, OE., OHG. *wis*, *wise*, cp. Lat. *vīsus*; Goth. *itan*, OE. *etan*, *to eat*, beside OE. *ās*, OHG. *ās*, *carriage*, cp. Lat. *ēsūm*. Goth. *gūþ-blōstreis*, *worshipper of God*, OHG. *bluoster*, *sacrifice*, cp. Goth. *blōtan*, *to worship*; OE. *fōstor*, O. Icel. *fōstr*, *sustenance*, cp. Goth. *fōdjan*, *to feed*.

Instead of *ss* (*s*) we often meet with *st*. In such cases the *st* is due to the analogy of forms where *t* was quite regular, e. g. regular forms were Goth. *last*, *thou didst gather*, inf. *lisan*; *slōht*, *thou didst strike*, inf. *slahan*; OE. *meaht*, OHG. *maht*, *thou canst*, inf. OHG. *magan*; then after the analogy of such forms were made 2 pers. sing. Goth. *wāist* for **wāis*, OE. *wāst* for **wās*, OHG. *weist* for **weis*; Goth. *qast* for **qass*, inf. *qipan*, *to say*; Goth. *bāust* for **bāus*, inf. *biudan*, *to bid*; regular forms were pret. sing. Goth. *waúrhta*, OE. *worhte*, OHG. *worhta*, Goth. inf. *waúrkjan*, *to work*; then after the analogy of such forms were made OE. *wiste*, beside *wisse*, OHG. *westa*, beside *wissa* (*wessa*), *I knew*, inf. OE. *witan*; Goth. pret. sing. *káupasta* for **káupassa*, inf. *káupatjan*, *to strike with the palm of the hand, buffet*.

For purely practical purposes the above laws may be thus

formulated :—every labial + t appears as ft, every guttural + t as ht, every dental + t as ss, s (st).

§ 121. Assimilation :—nw > nn-, as Goth., OHG. rinnan, *to run*, from *rinwan ; Goth. kinnus, OHG. kinni (chinni), O. Icel. kinn=Gr. γένυς, *chin*, *cheek* ; Goth. minniza, *less*, cp. Lat. minuō, Gr. μνύθω.

—md- > nd-, as Goth., OE. hund, *hundred*, prim. form kmtóm ; Goth. skaman, OHG. scamēn, *to be ashamed*, beside Goth. skanda, OHG. scanta, *shame*.

—ln- > ll-, as Goth. fulls, OE., OS. full, cp. Lithuanian pilnas, *full* ; Goth. wulla, OE. wull, OHG. wolla, cp. Lithuanian wilna, *wool*.

Prim. Germ. bn, dn, gn=Indg. pn^l, tn^l, kn^l qn^l (by Verner's Law), and bhn^l, dhn^l, ghn^l ghn^l, became bb, dd, gg before the principal accent, then later bb, dd, gg ; and in like manner Indg. bn^l, dn^l, gn^l qn^l became bb, dd, gg. And these mediae were shifted to pp, tt, kk at the same time as the original Indg. mediae became tenues. Examples are wanting in Gothic, but are common in the West Germanic languages. See Paul-Braune's 'Beiträge,' ix. p. 169 ff. ; xii. p. 504 ff.

§ 122. Indg. z + media became s + tenuis, as Goth. asts, OHG. ast, *branch*, *twig* = Gr. ἄστος, from *ozdos ; Goth. *nista-, OE., OHG. nest, *nest*, Lat. nidus from *ni-zdos, related to rt. sed-, *sit* ; OE. māsce, OHG. māscā, *mesh*, *loop*, cp. Lithuanian mezgù, *I tie in knots*.

Indg. z + media aspirata became z + voiced spirant, as Goth. mizdō, OE. meord, *pay*, *reward*, cp. O. Bulgarian mizda, *pay*, Gr. μισθός ; Goth. *mazga-, OE. mearg, OS., OHG. marg, O. Bulgarian, mozgŭ, *marrow*, rt. mezgh- ; Goth. razda, OE. reord, *speech*, *language*, prim. stem *razdh- ;

Goth. *huzd*, OE. *hord*, *hoard*, *treasure*, cp. Lat. *custos*, rt. *kuzdh-*.

§ 123. Guttural *n* (ɳ) disappeared before *χ*; for examples see §§ 57, 58 (1), 60.

§ 124. *χ* became a spiritus asper (written *h*) initially before vowels, and possibly also medially between vowels.

and o?
kaufu.
§ 125. *w* disappeared before *u*, as Goth. *kaúrus*, from **k(w)urus* = Gr. *βαρύς*, *heavy*, prim. form **gr-rús*; OE., O. Icel. *sund*, *a swimming*, from **swumda-*, cp. OE. *swimman*, O. Icel. *svimma*, *to swim*; pp. OE. *cumen*, OHG. *koman* (beside *quoman*, a new formation), O. Icel. *komenn*, OHG. inf. *queman*, *to come*; OE. *swingan*, *to swing*, beside pp. *s(w)ungen*; O. Icel. *svimma*, *to swim*, beside pp. *summenn*. See § 119. In verbal forms the *w* was mostly re-introduced in the pret. pl. and pp. after the analogy of forms which regularly had *w*, e. g. Goth. *swultum*, *swultans*, for **sul-tum*, **sultans*, through the influence of forms like inf. *swiltan*, *to die*, pret. sing. *swalt*; similarly *qumum*, *qumans*, for **kumum*, **kumans*, inf. *qiman*, *to come*. For levelling out in the opposite direction, cp. Goth. *siggwan* (regular form), beside OE., OS., OHG. *singan*, *to sing*; Goth. *sigqan*, beside OE. *sincan*, OHG. *sinkan*, *to sink*.

§ 126. For the Germanic treatment of Indg. final consonants, see § 85 and note.

§ 127. The remaining Indg. consonants suffered no further material changes which need be mentioned here. Summing up the results of §§ 111-25, we arrive at the following system of consonants for the close of the prim. Germanic period:—

	LABIAL.	INTER-DENTAL.	DENTAL.	PALATAL AND GUTTURAL.
Explosives :	{ voiceless p		t	k
	{ voiced b		d	g
Spirants :	{ voiceless f	þ	s	x
	{ voiced ð	ð	z	ʒ
Nasals :	m		n	ɳ
Liquids :			l, r	
Semi-vowels :	w			j (palatal)

To these must be added the spiritus asper h.

CHAPTER IX.

THE GOTHIC DEVELOPMENT OF THE GENERAL GERMANIC CONSONANT-SYSTEM.

§ 128. In the following paragraphs will be briefly indicated the few changes which the consonant system, given in the previous paragraph, underwent in Gothic.

Semi-vowels.

w.

§ 129. Germanic w generally remained in Gothic. For examples see § 30.

w became u after short vowels (i) finally, as *kniu*, *knee*, gen. *kniwis*; *snáu*, *he hastened*, inf. *snīwan*; cp. on the other hand *hláiw*, *grave*; *lēw*, *opportunity*. (2) before consonants, as gen. *máujōs*, nom. *mawi*, *girl*; *táujan*, *to do*,

pret. *tawida*; *siuns*, from **se(g)wnis*, *sight, face*; *qius*, *quick, alive*, gen. *qiwis*; *siujan*, *to sew*, cp. Skr. *sīvyāmi*, *I sew*; cp. on the other hand *lēwjan*, *to betray*; *hnāiws*, *lowly*; *skadwjan*, *to overshadow*.

For the Gothic treatment of *ōw*, *ōwj*, see §§ 78, 79.

NOTE.—In a few instances medial *-w-* (or *-ww-* the origin of which is?) after short vowels, became *-ggw-* in Gothic and *-ggv-*, *-gg-* in O. Icel., whereas the West-Germanic languages developed an *u* before this *-w-* which united with the preceding vowel to form a diphthong, or *ū* (when the preceding vowel was *u*). The conditions under which this sound-change took place have not yet been satisfactorily explained. The examples are:—Goth. *bliggwan*, OE. **blēowan*, OHG. *bliuwan*, *to strike*; Goth. *triggws*, O. Icel. *tryggr*, OE. *triēwe*, OS., OHG. *triuwi*, *true, faithful*, cp. also Goth. *triggwaba*, *truly*, *triggwa*, *covenant*; Goth. **glaggwus*, *exact, accurate*, O. Icel. *glöggr*, OE. *glēaw*, OHG. *glau* (inflected form *glauwēr*), *wise, prudent*; cp. also Goth. *glaggwō* (av.), *diligently*, *glaggwuba* (av.), *diligently, accurately*; Goth. *skuggwa*, O. Icel. *skugg-sjā*, *mirror*, OE. *scuwa*, OHG. *scūwo*, *shade, shadow*.

j.

§ 130. Germanic *j* remained for the most part unchanged in Gothic, as *haffjan*, *to raise*; *juk*, *yoke*, &c. For further examples see § 21.

Germanic *-ij-* became *i* before consonants and finally, as Goth. **preis*, OE. *prī*, OHG. *drī*, O. Icel. *þrīr*, *three*, cp. Lat. *trēs* from **trejes*, Gr. *τρεῖς* from **τρεjes*; Goth. nom. pl. *gasteis*, from **gastij(i)z*, *guests*=Lat. *hostēs* from **hostejes*; imper. 2 sing. Goth. *nasei* from **nasij(i)*, inf. *nasjan*, *to save*, cp. Gr. *φóβει* from **φoβe(j)ε*, *frighten thou*.

Germanic *-iji-* (=Indg. *-eje-*) > *-ij-* > *-i-* after long closed syllables, but *-ji-* in other cases, cp. e.g. pres. sing. *sōkeis*, from **sōkij(i)z(i)*, 3 sing. *sōkeiþ* from **sōkij(i)đi*, inf.

sōkjan, *to seek*, beside nasjis, nasjip, inf. naajan, *to save*;
stōjis, stōjip, inf. stōjan, *to judge*.

Final j became -i, as kuni, *race*, gen. kunjis; acc. sing. hari, *army*, gen. harjis; nom. acc. sing. neut. midi, *middle*, gen. midjis.

For the treatment of æj see § 74. > Ʒ (ai) before vowels.

NOTE.—In a few words medial -j- (or -jj- the origin of which is?) after short vowels, became -ddj- in Gothic, and -ggj-, -gg- in O. Icel., whereas the West-Germanic languages developed an i before this -j-, which united with the preceding vowel to form a diphthong, or ī (when the preceding vowel was i). A satisfactory explanation of this sound-law has not yet been found. The examples are:—gen. Goth. twaddjē, O. Icel. tveggja, OHG. swēijo, *of two*, cp. Skr. dvāyōs; Goth. waddjus, O. Icel. veggj, *wall*, related to Lat. viēre, *to plait*; Goth. iddja, OE. ēo-de, *I went*, cp. Skr. āyām, *I went*; Goth. daddjan, *to suckle*, cp. Skr. dhāyāmi, *I suckle*.

Liquids and Nasals.

§ 131. Germanic l, m, n, r underwent no material changes in Gothic. For examples, see §§ 23, 26.

l, m, n, r, preceded by an explosive or spirant, became vocalic in final syllables after the loss of a short vowel. See § 86.

Examples are:—tagl, *hair*; hunsl, *sacrifice*; fugls, *fowl*, *bird*; sitls, *settle*, *seat*.

málpms, acc. sing. málp̃m, *treasure*; bagms, *tree*.

razn, *house*; táikns, *token*, *sign*; ibns, *even*; láugnjan, *to deny*, beside ana-láugns, *secret*.

tagr, *tear*; ligrs, *bed*, *couch*; akrs, *field*; timrjan, *to build*; timrja, *carpenter*, beside *timrs.

On the representation of Germanic ɾ in Gothic, see § 18.

briggan; siggwan.

NOTE.—*-mn->-bn-, -fn-*, as *witubni*, *knowledge*; *fastubni*, *observance, fasting*; *fráistubni*, *temptation*; *stibna*, *voice*, cp. OHG. *stimna*; *wundufni*, *wound, plague*; *waldufni*, *power, might*.

In *namnjan*, *to name*; *namnō*, *of names*, the *-mn-* was re-introduced after the analogy of *namō*, *namins*, &c.

Labials.

§ 132. Germanic *p* and *f* suffered no changes in Gothic.

Examples are *slēpan*, *to sleep*; *diups*, *deep*; *hilpan*, *to help*;

NOTE.—*p* does not occur initially in Gothic in pure Germanic words.

fadar, *father*; *hlifan*, *to steal*; *fimf*, *five*.

b, ƀ.

§ 133. Germanic *b*, which only occurred initially and after *m*, remained in Gothic (§ 115), as *brōþar*, *brother*; *bindan*, *to bind*; *dumbs*, *dumb*; *lamb*, *lamb*.

ƀ > b after *r* and *l*, as *arbi*, *heritage*; *swairban*, *to wipe*; *kalbō*, *calf*; *salbōn*, *to anoint*; *-swarb*, *he wiped*.

ƀ > f after vowels both finally and before final *-s*. Hence the frequent interchange between *ƀ* (written *b* in Gothic), and *f* in inflexion, as *giban*, *to give*, pret. sing. *gaf*; *sweiban*, *to cease*, pret. sing. *swáif*; *bi-leiban*, *to remain*, pret. sing. *bi-láif*; gen. *hláibis*, nom. sing. *hláifs*, acc. *hláif*, *loaf, bread*, cp. on the other hand *swairban*, *to wipe*, pret. *swarb*.

NOTE.—In occasional forms like *grōb* beside *grōf*, *he dug*; *hláib* beside *hláif*, the *b* had been transferred from forms where it was regular.

Medial *ƀ* (written *b*) remained unchanged after vowels, as *haban*, *to have*; *liban*, *to live*; *sibun*, *seven*; *ga-láubjan*, *to believe*; *ibns*, *even*.

Gutturals.

k.

§ 134. Germanic **k** remained in Gothic. For examples, see § 22.

kw.

kw (OE. **ow**, OHG. **qu**, O. Icel. **kv**) became a labialised **k** which had the same sound-value as Lat. **qu**, i. e. it was a simple sound, and not a compound one composed of the elements **k** + **w**; hence Ulfilas expressed it in his alphabet by a single letter **u**. In modern philological works the sound in question is transcribed by **q**. Examples are :—**qēns**, *wife*; **qiman**, *to come*; **qipan**, *to say*; **riqis**, *darkness*; **naqaps**, *naked*; **sigqan**, *to sink*; **sagq**, *he sank*.

h, χ.

§ 135. Prim. Germ. **χ** had already become the spiritus asper (written **h**) initially before vowels and possibly also medially between vowels during the prim. Germ. period (§ 124), as **haírtō**, *heart*; **hafjan**, *to raise*; **hund**, *hundred*; **faíhu**, *cattle*; **taíhun**, *ten*; **þeihan**, *to thrive*.

Germanic **χ** (written **h**, and pronounced like NHG. **ch**) remained in Gothic in other positions, as **hláifs**, *loaf, bread*; **hliftus**, *thief*; **hráins**, *pure, clean*; **daúhtar**, *daughter*; **filhan**, *to hide, bury*; **þáih**, *he throve*.

χw.

Germanic **χw** (OE., OS., OHG. initial **hw**, O. Icel. **hv**) became **hv** (§ 20) in Gothic, as **hvas?** *who?*; **hvōpan**, *to boast*;

ahva, water, river; *saihvan*, to see; *sahv*, he saw; *nēhv* (av.), near.

NOTE.—The reasons for assuming that Goth. *hv* was a simple sound, and not a compound one composed of *h* + *w*, are:—(1) Ulfilas uniformly represented it by a single letter *Θ*. (2) Ulfilas wrote *hw* only in compound words where *h* and *w* came together by composition, e. g. *ubuhwōpida* = *uf* + *uh* + *wōpida*, and he cried out; *pairhwakandans* = *pairh* + *wakandans* (pres. part. nom. acc. pl. of *wakan*, to wake, watch). (3) The principal parts of *saihvan*, to see, are the same as those of strong verbs with stems ending in a single consonant other than a nasal or liquid (§ 253). (4) *hv* is treated as a single consonant in reduplicated syllables, as *hvasiuvōp*, he boasted, inf. *hvōpan*.

§. 3.

§ 136. Prim. Germanic *g*, which only occurred after *ɾ* (§ 115), remained in Gothic, as *briggan*, to bring; *huggrian*, to hunger; *lagga*, long; *figgra*, finger; *aggwus*, narrow.

The changes which Germanic *g* underwent in Gothic cannot be determined with perfect certainty. Initially, and medially after consonants, it probably became *g*, as *gasts*, guest; *giban*, to give; *gōps*, good; *grētan*, to weep; *baigran*, to hide, keep; *fairguni*, mountain; *tulgus*, steadfast, sure; *asgō*, ash, cinder.

g (written *g*) remained medially between vowels, and medially after vowels before voiced consonants, as *agis*, fright, terror; *augō*, eye; *biugan*, to bow, bend; *steigan*, to ascend; *bagms*, tree; *tagr*, tear; *rign*, rain; *fugls*, fowl, bird; *lagjan*, to lay.

After vowels both finally and before *-s*, *g* probably became *χ* (=NHG. *oh*), but was written *g*. This change of *g* to *χ* can be assumed from the corresponding Gothic treatment of *b* (§ 133), and *đ* (§ 139). Examples are:—acc. sing. *dag*,

day; *wig*, *way*; *ōg*, *I fear*; *mag*, *he can, may*; nom. sing. *dags*, *day*; *wigs*, *way*; *manags*, *much, many*.

Cp. Goth. *magt*, *thou canst, mayest*, beside OE. *meaht*, OS., OHG. maht (§ 120).

Dentals.

t.

§ 137. Germanic *t* remained in Gothic, as *tagr*, *tear*; *tunpus*, *tooth*; *taihun*, *ten*; *tamjan*, *to tame*; *triu*, *wood*; *twái*, *two*.

leitils, *little*; *watō*, *water*; *itan*, *to eat*; *witan*, *to know*; *sitls*, *settle, seat*; *hairtō*, *heart*.

at, *at*; *wáit*, *he knows*; *mat*, *he measured*.

p.

§ 138. Germanic *p* remained in Gothic, ^{cf. Engl.} as *pagkjan*, *to think*; *paírþ*, *through*; *paurnus*, *thorn*; **preis*, *three*; *pwahan*, *to wash*.

qipan, *to say*; *brōþar*, *brother*; *airþa*, *earth, land*; *frapjan*, *to understand*; *wairþan*, *to become*.

qap, *he said*; *warþ*, *he became*; acc. sing. *aiþ*, *oath*.
q. *qurth*

d, ð.

§ 139. Germanic *d*, which only occurred initially and after *n*, remained in Gothic (§ 115), as *dags*, *day*; *diups*, *deep*; *driusan*, *to fall*; *drigkan*, *to drink*; *bindan*, *to bind*; *hund*, *hundred*; *winds*, *wind*.

ð became *d* after voiced consonants, as *alds*, *age, generation*; *haldan*, *to hold, keep*; *waúrd*, *word*; *gards*, *house*; *gazds*, *goad, sting*; *huzd*, *treasure*.

ð became þ after vowels both finally and before final -s; hence the frequent interchange between ð (written d) and þ in inflexion, as inf. *beidan*, to abide, await; *ana-biudan*, to command; *bidjan*, to pray, beside pret. sing. *báip*, *-báup*, *baþ*; gen. sing. *gōdis*, *háubidis*, *nasidis*, beside nom. sing. *gōþs*, *good*, *háubip*, *head*, *nasip* (pp.), *saved*.

NOTE.—In occasional forms like *bad*, *-báud*, *gōds*, *gōd*, beside the regular forms *baþ*, *báup*, *gōþs*, *gōþ*, the ð had been transferred from forms where it was regular.

Medial ð (written d) remained after vowels, as *fadar*, father; *beidan*, to abide, await; *fidwōr*, four; *midjis*, middle; *fadrein*, paternity, parents.

Sibilants.

s.

§ 140. Germanic *s* remained in Gothic, as *sandjan*, to send; *sitan*, to sit; *sibun*, seven; *slēpan*, to sleep; *swistar*, sister; *wisan*, to be; *ga-nisan*, to become whole; *aúhsa*, ox; *wissa*, I knew; *hals*, neck; *was*, I was.

z.

§ 141. *z* only occurred medially and finally in prim. Germ. Medial *z*, which became *r* in the other Germanic languages, generally remained in Goth., as *azgō*, ash, cinder; *razda*, speech, language; *huzd*, treasure; *mizdō*, pay, reward; *alpiza*, older; *máiza*, greater; *hazjan*, to praise; *talajan*, to instruct.

NOTE.—In the forms of strong verbs, medial *z* was supplanted by *s* through the levelling out of the *s*-forms, e. g. *kusum*, *kusans* for **kusum*, **kusans*, after the analogy of *kiusan*, *káus*, &c., see § 119.

z was also supplanted by *s* in several weak verbs, which in some cases

was due to the influence of the corresponding strong verbs, as *naajan*, for **naajan*, after the analogy of *nisan*, cp. OE. *nerian*, OHG. *nerien*, to save; *ur-ráisan*, to raise up, sv. *ur-reisan*, to arise, cp. OE. *rēran*, to raise; *láiisan*, cp. OE. *lōran*, OHG. *lōren*, to teach; *wasjan*, to clothe, cp. OE. *werian*, OHG. *werien*, to wear, see § 119.

Germanic final *-z* became *-s* in Gothic, as gen. *diuz-is*, *riqiz-is*, but nom. *dius*, wild beast; *riqis*, darkness; nom. sing. *dags*, from **dagoz*, day; *gasts* from **gastiz*, guest; nom. pl. *dagōs* from **dagōz*; *gasteis* from **gastiz*; nom. sing. *akrs* from **akroz*, field; *nimis* from **nimiz(i)*, thou takest. This *-s* was dropped when it came to stand after an original *s* through the loss of a vowel, as *waírs* from **wirs(i)s* older **wirsiz* (av.), worse, cp. adj. *waírsiza*, worse; nom. *drus* (gen. *drusis*) from **drusiz*, fall; *láus*, empty, but gen. *láus-is*; *freihals*, freedom, but gen. *freihalsis*.

Final *-s* (*-z*) was dropped after a short vowel + *r*, cp. nom. sing. *waír*, man; *baúr*, son; *anþar*, second; *unsar*, our, &c., beside nom. sing. *dags*, day; *gasts*, guest; *akrs*, field; *swērs*, honoured, &c.

NOTE.—1. The *z*, in such forms as *riqiz*, darkness; *mims*, flesh, meat, beside the regular forms *riqis*, *mims*, was due to the levelling out of the stem form of the oblique cases.

2. Final *-z* remained when protected by a particle, cp. e.g. *wileiz-u* ? wilt thou?; *hwas-uh*, each, every; *iz-ei* (rel. pr.), who; *uz-uh* (prep.), whether from; beside *wileis*, thou wilt; *hwas* ? who?; *is*, he; *us*, out, from.

3. The prep. *us* became *ur* before *r* in compounds, as *ur-reisan*, to arise; *ur-rinnan*, to go out. The *s* in *us* was sometimes dropped in compounds before *st*, as *u-standan* = *us-standan*, to stand up, cp. also *di-skritnan*, beside *dis-skritnan*, to be rent in twain.

ACCIDENCE.

CHAPTER X.

DECLENSION OF NOUNS.

§ 142. Gothic nouns have two numbers—singular and plural; three genders—masculine, feminine, and neuter, as in the other Old Germanic languages, from which the gender of nouns in Gothic does not materially differ; four cases—Nominative, Accusative, Genitive, and Dative. The Vocative is mostly like the Nominative, but in the singular of some classes of nouns it regularly fell together with the Accusative, see §§ 85, 86.

cf. Br. p. 47. Acc. 1. Gothic nouns are divided into two great classes, according as the stem originally ended in a vowel or a consonant. Nouns, whose stems originally ended in a vowel, belong to the vocalic or so-called Strong Declension. Those, whose stems end in -n, belong to the Weak Declension. All other consonantal stems are in this grammar put together under the general heading of 'Minor Declensions.'

The learner, who wishes to compare the Gothic case-endings with the corresponding forms of Latin, Greek, &c., will find it useful to master Chapter V before attempting to do so, as what has already been stated there will not, as a rule, be repeated in the chapter on the Accidence.

A. THE VOCALIC OR STRONG DECLENSION.

1. The a-declension.

§ 143. The a-declension comprises masculine and neuter nouns only, and corresponds to the Latin and Greek o-de-

clension (Gr. masc. -os, neut. -on, Lat. -us, -um), for which reason it is sometimes called the o-declension. The a-declension is divided into pure a-stems, ja-stems, and wa-stems.

a. Pure a-stems. (*cf. dat. racc. pl.*)

§ 144.

Masculines.

SING.

g x 8	Nom.	<u>dag</u> s, <i>day</i> (q141)	<u>hláif</u> s, <i>loaf, bread</i> (q133)
	Acc. Voc.	<u>dag</u> (q142)(q145)	<u>hláif</u> (")
	Gen.	<u>dagis</u> (q146)	<u>hláibis</u> b = v
	Dat.	<u>dagā</u> (q147)	<u>hláiba</u>

PLUR.

Nom.	<u>dagōs</u> (q148)	<u>hláibōs</u>
Acc.	<u>dagans</u> (q149, 150)	<u>hláibans</u>
Gen.	<u>dagē</u> (q151)	<u>hláibē</u>
Dat.	<u>dagam</u> (q152, 153)	<u>hláibam</u>

NOTE.—1. On the interchange of f (hláifs, hláif) and b (hláibis, &c.), see § 133. *b = f (v) behv. vowels.*

2. On nom. forms like waír, *man*, freihals, *freedom*, gen. waíris, freihalsis, see § 141. Final -s drops after short vowel + r.

§ 145. Like dags are declined a great many Gothic masculine nouns, e.g. áips (gen. áipis), *oath*; asts, *bough, twig*; akrs, *field*; bagms, *tree*; fisks, *fish*; fugls, *bird, fowl*; hunds, *dog, hound*; himins, *heaven*; ligrs, *bed, couch*; máipms, *gift*; maúrgins, *morning*; stáins, *stone*; sitls, *seat*; skalks, *servant*; piudans, *king*; wigs, *way*; winds, *wind*; wulfs, *wolf*. Like hláifs is declined láufs, *leaf*.

§ 146.

Neuters.

SING.

(*gem. *wortan*)

Nom.	Voc.	Acc.	waúrd, <i>word</i>
		Gen.	waúrdis
		Dat.	waúrda

háubip, <i>head</i> (<i>41159</i>)
háubidis = <i>d = t</i>
háubida

PLUR.

(*gem. *wortō*)

Nom.	Voc.	Acc.	waúrda	háubida
		Gen.	waúrdē	háubidē
		Dat.	waúrdam	háubidam

NOTE.—On the interchange of p (*háubip*) and -d (*háubidis*, &c.), see § 139.

§ 147. Like *waúrd* are declined a great many Gothic neuter nouns, e. g. *agis* (gen. *agisis*), *fear*; *akran*, *fruit*; *awistr*, *sheepfold*; *barn*, *child*; *blōp* (gen. *blōpis*), *blood*; *dius* (gen. *diusis*), *wild beast*; *daúr*, *door*; *eisarn*, *iron*; *gras* (gen. *grasis*), *grass*; *haúrn*, *horn*; *huzd*, *treasure*; *jēr*, *year*; *juk*, *yoke*; *kaúrn*, *corn*; *láun*, *pay*, *reward*; *leik*, *body*, *flesh*; *maúrþr*, *murder*; *riqis* (gen. *riqisis*), *darkness*; *silubr*, *silver*; *skip*, *ship*; *tagl*, *hair*; *tagr*, *tear*. Like *háubip* are declined *liuhap*, *light*; *witōp*, *law*.

b. ja-stems.

Masculines.

§ 148. In this class of nouns the nom. and gen. sing. end in -jis when the stem-syllable is short; but in -eis when the stem-syllable is long, or when the stem (apart from any prefix) is of more than one syllable.

SING.

Nom. <u>harjīs</u> , <i>army</i>	<u>hairdeis</u> , <i>herdsman</i> († 130)
Acc. Voc. <u>hari</u>	<u>hairdi</u>
Gen. <u>harjīs</u>	<u>hairdeis</u>
Dat. <u>harja</u>	<u>hairdja</u>

PLUR.

Nom. <u>harjōs</u>	<u>hairdjōs</u>
Acc. <u>harjans</u>	<u>hairdjans</u>
Gen. <u>harjē</u>	<u>hairdjē</u>
Dat. <u>harjam</u>	<u>hairdjam</u>

§ 149. Like harjīs are declined andastapjīs, *adversary*; nijjīs, *kinsman*. Like hairdeis are declined andeis, *end*; asneis, *servant*; bōkareis, *scribe*; lāisareis, *teacher*; lēkeis, *physician*; mōtareis, *toll-taker*; sipōneis, *pupil*, *disciple*.

§ 150.

Neuters.

SING.	PLUR.
Nom. Acc. Voc. <u>kunī</u> , <i>race</i>	<u>kunja</u>
Gen. <u>kunjīs</u>	<u>kunjē</u>
Dat. <u>kunja</u>	<u>kunjam</u>

§ 151. Like kunī are declined a large number of neuter nouns, including both those with long and short stem-syllables, as arbi, *heritage*; andbahti, *service*; andwairpi, *presence*; badi, *bed*; fairguni, *mountain*; fraṇi, *understanding*; gawī (gen. gaujīs, § 129), *region, district*; gawairpi, *peace*; kunpi, *knowledge*; nati, *net*; reiki, *rule, power*; taui (gen. tōjīs, § 79), *deed, work*.

c. *Wa*-stems.

§ 152.

Mascoulines.

	SING.	PLUR.
Nom.	<i>pius, servant</i>	<i>piwōs</i>
Acc.	<i>piu</i>	<i>piwans</i>
Gen.	<i>piwis</i>	<i>piwē</i>
Dat.	<i>piwa</i>	<i>piwam</i>

NOTE.—Of the masculine *wa*-stems there are only traces extant, viz. the nom. and gen. pl. of **pius*, and the nom. sing. *snáiw*s, *snow*, the acc. sing. of which would be *snáiw*, gen. *snáiwis*, see § 129.

§ 153.

Neuters.

	SING.	PLUR.
Nom. Acc. Voc.	<i>kniu, knee</i>	<i>kniwa</i>
Gen.	<i>kniwis</i>	<i>kniwē</i>
Dat.	<i>kniwa</i>	<i>kniwam</i>

NOTE.—1. Only plural forms of *kniu* are extant. Like *kniu* is also declined *triu*, *wood*.

2. *fráiw*, *seed*; *hláiw*, *grave*; *lēw*, *occasion*; *waúrstw*, *work*, retain the *w* in the nom. acc. sing. according to § 129, and are declined like *waúrd*.

2. The *ō*-declension.

§ 154. The *ō*-declension contains feminine nouns only, and corresponds to the Latin and Greek *ā*-declension, for which reason it is sometimes called the *ā*-declension. It is divided into pure *ō*-stems, *jō*-stems, and *wō*-stems. The *wō*-stems and also the *jō*-stems with a short radical syllable are declined exactly like the pure *ō*-stems. The remaining *jō*-stems are also declined like the pure *ō*-stems, except that the nom. sing. ends in *-i*.

§ 155.

a. Pure ō-stems.

SING.	PLUR.
Nom. Acc. <i>giba</i> , <i>gift</i> (ḡ ḡḡ)	<i>gibōs</i>
Gen. <i>gibōs</i>	<i>gibō</i>
Dat. <i>gibái</i>	<i>gibōm</i>

§ 156. Like *giba* are declined a very large number of feminine nouns, as *alva*, *river*; *áirpa*, *earth*; *bida*, *request*; *kōta*, *advantage*; *fēra*, *country, region*; *graba*, *ditch*; *haírda*, *herd*; *karkara*, *prison*; *láiba*, *remnant*; *mulda*, *dust*; *nēpla*, *needle*; *rūna*, *mystery*; *razda*, *language*; *sáiwala*, *soul*; *stibna*, *voice*; *staua*, *judgment*.

Wō-stems—*bandwa*, *sign, token*; *fīapwa* (*fīapwa*), *hatred*; *frijapwa* (*frijapwa*), *love*; *nidwa*, *rust*; *triggwa*, *covenant*.

jō-stems—with a short radical syllable—*brakja*, *strife*; *halja*, *hell*; *ludja*, *face*; *plapja*, *street*; *sibja*, *relationship*; *sunja*, *truth*.

§ 157.

b. jō-stems.

SING.	PLUR.
Nom. <i>bandi</i> , <i>band</i>	<i>bandjōs</i>
Acc. <i>bandja</i>	<i>bandjōs</i>
Gen. <i>bandjōs</i>	<i>bandjō</i>
Dat. <i>bandjái</i>	<i>bandjōm</i>

§ 158. Like *bandi* are declined jō-stems which have a long stem-syllable, and those whose stems are polysyllabic, as *frijōndi*, *friend*; *fráistubni*, *temptation*; *háipi*, *field*; *háiti*, *command*; *mawi* (gen. *máujōs*, § 129), *maiden*; *piudangardi*, *kingdom*; *piwi* (gen. *piujōs*, § 129), *maid-servant*; *wasti*, *clothing*. NB. Though *a* is *ā* the stem radical *band-* is considered long owing to the two consonants.

3. The i-declension.

§ 159. The i-declension contains masculine and feminine nouns only.

§ 160.

a. Masculines.

	SING.	PLUR.
Nom.	gasts , <i>guest</i>	gasteis
Voc.	gast	
Acc.	gast	gastins
Gen.	gastis	gastē
Dat.	gasta	gastim

NOTE.—1. On nom. forms like *drus*, *fall*, *baúr*, *child*, *son*, gen. *drusis*, *baúris*, see § 141. On the nom. sing. *náus*, *corpse*, beside nom. pl. *naweis*, see § 129.

2. The endings of the whole of the singular and of the gen. plural being the same as those of the a-declension, it can only be decided by aid of comparison with the other Germanic languages, whether a noun, whose pl. nom. dat. or acc. is not extant, belongs to this or to the a-declension. Thus the mutated vowel in OE. *cyme*, *coming*; *dryre*, *fall*, shows that Goth. *qums*, *drus* belong to the i-declension.

§ 161. Like **gasts** are declined **arms**, *arm*; **balgs**, *wine-skin*; **barms**, *bosom*, *lap*; **brüpfaps** (gen. *-fadis*, § 139), *bridegroom*; **gards**, *house*; **hups**, *hip*; **láists**, *track*; **mats**, *meat*; **muns**, *thought*; **saggws**, *song*; **sáups** (gen. *sáudis*, § 139), *sacrifice*; **staps** (gen. *stadis*, § 139), *place*.

§ 162.

b. Feminines.

	SING.	PLUR.
Nom.	ansts , <i>favour</i>	ansteis
Voc.	anst	
Acc.	anst	anstins
Gen.	anstáis	anstē
Dat.	anstái	anstim

NOTE.—On forms like nom. *uastass*, gen. *uastassáis*, *resurrection*, see § 141.

§ 163. Like *ansts* are declined a great many feminine nouns, as *áihts*, *property*; *arbáips* (gen. *arbáidáis*), *labour*; *asans*, *harvest*; *anabúsns* (*anabusns?*), *command*; *andahafts*, *answer*; *dáils*, *portion*; *dēps* (gen. *dēdáis*), *deed*; *fadreins*, *family*; *fahēps* (gen. *fahēdáis*), *joy*; *fralusts*, *loss*; *fra-waúrhts*, *sin*; *gabaúrps*, *birth*; *gahugds*, *thought*; *gakusts*, *test*; *gamunds*, *remembrance*; *ganists*, *salvation*; *gaqumps*, *assembly*; *gaskafts*, *creation*; *gataúrps*, *destruction*; *haúrds*, *door*; *lists*, *craftiness*; *missadēps* (*-dēds*), *misdeed*; *magaps*, *maid*; *mahts*, *power*; *manasēps* (gen. *-sēdáis*), *world*; *mikildups*, *greatness*; *náups*, *need*; *qēns*, *woman*; *saúhts*, *sickness*; *siuns*, *sight*; *slaúhts*, *slaughter*; *sōkns*, *search*; *táikns*, *token*; *paúrfts*, *need*; *urrists*, *resurrection*; *wēns*, *hope*.

§ 164. In the same manner are also declined the abstract nouns formed from weak verbs of the second and third conjugation; as *lapōns*, *invitation*, inf. *lapōn*, *to invite*; *mitōns*, *a thought*, inf. *mitōn*, *to think over*; *salbōns*, *ointment*, inf. *salbōn*, *to anoint*; *sunjōns*, *a verifying*, inf. *sunjōn*, *to verify*; *bauáins*, *dwelling*, inf. *bauan*, *to inhabit*; *libáins*, *life*, inf. *liban*, *to live*; *puláins*, *sufferance*, inf. *pulan*, *to suffer*. Abstract nouns formed from weak verbs of the first Conjugation are also declined in the same manner except that the nom. and gen. plural are like those of the ō-declension (§ 155), thus *láišeins*, *doctrine*, gen. *láišeináis*, but nom. gen. pl. *láišeinōs*, *láišeinō*; other examples are *galáubeins*, *faith*, inf. *galáubjan*, *to believe*; *dáupeins*, *baptism*, inf. *dáupjan*, *to baptize*; *naseins*, *salvation*, inf. *naajan*, *to save*; *anastōdeins*, *beginning*, inf. *anastōdjan*.

NOTE.—*háims*, *village*, is declined like *ansts* in the singular, but like *giba* (§ 155) in the plural.

The u-declension.

§ 165. The u-declension contains all three genders. The case-endings of the masculine and feminine nouns are exactly alike.

§ 166. a. Masculines and Feminines.

SING.

Nom.	<i>sunus</i> (masc.), <i>son</i>	<i>handus</i> (fem.), <i>hand</i>
Voc. Acc.	<i>sunu</i>	<i>handu</i>
Gen.	<i>sunáus</i>	<i>handáus</i>
Dat.	<i>sunáu</i>	<i>handáu</i>

PLUR.

Nom.	<i>sunjus</i>	<i>handjus</i>
Acc.	<i>sununs</i>	<i>handuns</i>
Gen.	<i>suniwē</i>	<i>handiwē</i>
Dat.	<i>sunum</i>	<i>handum</i>

NOTE.—The above are the regular endings, but in a few instances the singular *áu-* and *u-*endings have been confused by later scribes, e.g. nom. *sunáus* beside *sunus*, dat. *sunu* beside *sunáu*.

§ 167. Similarly are declined the following masculine nouns and a few others: *áirus*, *messenger*; *asilus*, *ass*; *dáuþus*, *death*; *fōtus*, *foot*; *hūhrus*, *hunger*; *háirus*, *sword*; *hliftus*, *thief*; *ibnassus*, *evenness*; *kustus*, *test*; *lipus*, *limb*; *luftus*, *air*; *lustus*, *desire*; *magus*, *boy*; *sidus*, *custom*; *skadus*, *shadow*; *skildus*, *shield*; *tunþus*, *tooth*; *þáurnus*, *thorn*; *þiudinassus*, *kingdom*; *wiþrus*, *lamb*; *wulþus*, *glory*; *wintrus*, *winter*.

§ 168. Besides **handus** also the three feminine nouns **asilus**, *she-ass*; **kinnus**, *cheek*; **waddjus**, *wall*.

b. Neuters.

§ 169. Of the neuter **u**-stems only a few traces are extant in Gothic. No plural forms occur.

Nom. Acc. **faihu**, *cattle* Lat. *pecus*.

Gen. **faiháus**

Dat. **faiháu**

NOTE.—The gen. **faiháus** does not occur, but it can be inferred from **fláus**, the adverbial gen. of **flu**, *much*. **gáiru** (nom. sing.), *goad*, and **sihu** (acc. sing.), *victory*, occur only once, and as glosses; the latter is probably miswritten for **sigu**, which would then presuppose a masc. form ***sigus** = OHG. **sigu**, otherwise we should expect **saihu** (§ 67). The acc. form **leipu**, *strong drink*, probably also belongs here, since it is neuter in all the other old Germanic languages.

B. WEAK DECLENSION (N-STEMS).

§ 170.

a. Masculines.

	SING.	PLUR.
Nom.	hana , <i>cock</i>	hanans
Acc.	hanan	hanans
Gen.	hanins	hananē
Dat.	<u>hanin</u>	hanam

§ 171. Like **hana** are declined a great number of weak masculines; as **aha**, *mind*; **ahma**, *spirit*; **atta**, *father*; **brunna**, *well*, *spring*; **blōma**, *flower*; **fana**, *bit of cloth*; **galga**, *cross*, *gallows*; **gajuka**, *companion*; **garda**, *fold*; **gataúra**, *tear*,

rent; *guma*, man; *hiuhma*, crowd; *hliuma*, hearing; *liuta*, hypocrite; *lukarnastapa*, candlestick; *magula*, little boy; *malma*, sand; *mēna*, moon; *nōta*, stern of a ship; *skula*, debtor; *smakka*, fig; *snaga*, garment; *swaihra*, father-in-law; *staua*, judge; *weiha*, priest.

arbja, heir; *baúrgja*, citizen; *bandja*, prisoner; *faúra-gaggja*, governor; *fiskja*, fisher; *fráuja*, master; *gudja*, priest; *haúrnja*, horn-blower; *nēhvundja*, neighbour; *swiglja*, piper; *timrja*, carpenter; *wardja*, guard; *willja*, will.

gawaúrstwa, fellow-worker; *skuggwa*, mirror; *sparwa*, sparrow.

NOTE.—*aba*, man, has in the gen. pl. *abnē*, dat. pl. *abnam*; and *aúhsa*, ox, has in the gen. pl. *aúhsnē*. See § 108.

§ 172.

b. Feminines.

SING.

Nom.	<i>tuggō</i> , tongue	<i>managei</i> , multitude
Acc.	<i>tuggōn</i>	<i>managein</i>
Gen.	<i>tuggōns</i>	<i>manageins</i>
Dat.	<i>tuggōn</i>	<i>managein</i>

PLUR.

Nom. Acc.	<i>tuggōns</i>	<i>manageins</i>
Gen.	<i>tuggōnō</i>	<i>manageinō</i>
Dat.	<i>tuggōm</i>	<i>manageim</i>

§ 173. Like *tuggō* are declined a large number of nouns, as *aglō*, anguish; *azgō*, ash; *brinnō*, fever; *fullō*, fulness; *kalbō*, calf; *mawilō*, young maiden; *misdō*, reward; *qinō*, woman; *stairnō*, star; *swaihrō*, mother-in-law; *pāhō*, clay; *þeihuō*, thunder.

arbjō, heiress; *brunjō*, breast-plate; *gatimrjō*, building;

hēpjō, chamber; *niþjō*, female cousin; *raþjō*, account; *sakjō*, strife.

gatwō, street; *ūhtwō*, early morn; *wahtwō*, watch.

§ 174. Like *managei* are declined a large number of nouns, most of which are formed from adjectives, as *agláitei*, lasciviousness; *áiþei*, mother; *áudagei*, blessedness; *báitrei*, bitterness; *balþei*, boldness; *baírhtei*, brightness; *bleiþei*, mercy; *diuþei*, depth; *drugkanei*, drunkenness; *frōðei*, understanding; *gagudei*, piety; *garaihtei*, righteousness; *háuhhairtei*, pride; *hlütrei*, purity; *kilþei*, womb; *liutei*, deceit; *marei*, sea; *mikilei*, greatness; *þramstei*, locust; *þaúrstei*, thirst.

§ 175.

c. Neuters.

	SING.	PLUR.
Nom. Acc.	<i>háirtō</i> , heart	<i>háirtōna</i>
Gen.	<i>háirtins</i>	<i>háirtanē</i>
Dat.	<i>háirtin</i>	<i>háirtam</i>

§ 176. Like *háirtō* are declined the following nouns:—*áugō*, eye; *áusō*, ear; *áugadaúrō*, window; *barnilō*, little child; *kaúrnō*, corn; *sigljō*, seal; *þaírkō*, hole.

NOTE.—*watō*, water, has in the dat. pl. *watnam*, and *namō*, name, has in the nom. acc. pl. *namna*; other plural cases of these two words are not extant.

C. MINOR DECLENSIONS.

§ 177.

1. Stems in -r.

	SING.	PLUR.
Nom.	<i>brōþar</i> , brother	<i>brōþrjus</i>
Acc.	<i>brōþar</i>	<i>brōþruns</i>
Gen.	<i>brōþrs</i>	<i>brōþrē</i>
Dat.	<i>brōþr</i>	<i>brōþrum</i>

NOTE.—The nom. pl. is a new formation after the analogy of *sunjus* (§ 166).

In the same manner are declined:—*daúhtar*, *daughter*; *swistar*, *sister*. The word *fadar*, *father*, only occurs once, and that in the voc. or nom. sing. **Mōdar*, *mother*, does not occur at all, instead of which *áipei* (§ 174) is used.

2. Stems in -nd.

§ 178. To this class belong participial substantives, which were originally present participles (for the inflection of the participles themselves, see § 200).

	SING.	PLUR.
Nom.	<i>frijōnds</i> , <i>friend</i>	<i>frijōnds</i>
Voc. Acc.	<i>frijōnd</i>	<i>frijōnds</i>
Gen.	<i>frijōndis</i>	<i>frijōndē</i>
Dat.	<i>frijōnd</i>	<i>frijōndam</i>

§ 179. In like manner are inflected the extant forms of *allwaldands*, *the Almighty*; *bisitands*, *neighbour*; *dáupjands*, *baptizer*; *fráujinōnds*, *ruler*; *fjands*, *enemy*; *fra-weltands*, *avenger*; *gibands*, *giver*; *mērjands*, *proclaimer*; *midumōnds*, *mediator*; *nasjands*, *saviour*; *talsjands*, *teacher*.

3. Masculines.

§ 180. *Manna*, *man*, is declined partly according to its original declension, and partly according to the weak declension (§ 170), the forms of the latter are printed in italics.

	SING.	PLUR.
Nom.	<i>manna</i>	<i>mans</i> , <i>mannans</i>
Acc.	<i>mannan</i>	<i>mans</i> , <i>mannans</i>
Gen.	<i>mans</i>	<i>mannē</i>
Dat.	<i>mann</i>	<i>mannam</i>

§ 181. Of other masculines belonging here we have only traces, as sing. nom. *mēnōps*, *month*, gen. *mēnōps* (or *mēnōpis*?), dat. *mēnōp*, pl. nom. acc. *mēnōps*, dat. *mēnōpum*; sing. nom. *reiks*, *ruler*, gen. *reikis*, dat. *reik*, pl. nom. acc. *reiks*, gen. *reikē*, dat. *reikam*; sing. nom. *weitwōds*, *witness*, acc. *weitwōd*, pl. nom. *weitwōds*, gen. *weitwōdē*.

§ 182.

4. Feminines.

SING.	PLUR.
Nom. <i>baúrgs</i> , <i>city</i>	<i>baúrgs</i>
Acc. <i>baúrg</i>	<i>baúrgs</i>
Gen. <i>baúrgs</i>	<i>baúrgē</i>
Dat. <i>baúrg</i>	<i>baúrgim</i>

NOTE.—The dat. pl. was formed after the analogy of the 1-declension (§ 162).

§ 183. In the same manner are declined:—*alhs*, *temple*; *brusts*, *breast*; *dulps*, *feast*; *miluks*, *milk*; *mitaps* (gen. *mitads*), *measure*; *nahts*, *night*, but dat. pl. *nahtam*, formed after the analogy of *dagam* (§ 144); *spaúrds*, *racecourse*; *waíhts*, *thing*.

NOTE.—*dulps* and *waíhts* are also declined according to the i-declension (§ 162).

5. Neuters.

§ 184. Sing. nom. acc. *fōn*, *fire*, gen. *funins*, dat. *funin*. No plural forms occur.

CHAPTER XI.

DECLENSION OF ADJECTIVES.

§ 185. Adjectives are declined as strong or weak (§ 294). They have three genders, and the same cases as nouns. The endings of the strong declension are partly nominal and partly pronominal (the latter are given in *italics*).

A. STRONG DECLENSION.

§ 186. The strong declension contains **a-stems**, **i-stems**, and **u-stems**.

a-stems.

§ 187. The **a-stems** are subdivided into pure **a-stems**, **ja-stems**, and **wa-stems**, like the corresponding declension of nouns.

Pure a-stems.

	SING.		
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	blinds, <i>blind</i>	blind, blindata	blinda
Acc.	blindana	blind, blindata	blinda
Gen.	blindis	blindis	blindáizōs
Dat.	blindamma	blindamma	blindái
	PLUR.		
Nom.	blindái	blinda	blindōs
Acc.	blindans	blinda	blindōs
Gen.	blindáizē	blindáizē	blindáizō
Dat.	blindáim	blindáim	blindáim

NOTE.—On adjectives like *láus*, *empty* (gen. *láusis*); *gaqiss*, *consenting* (gen. *gaqissis*); see § 141.

§ 188. Like *blinds* are declined by far the greater majority of Gothic adjectives. Examples are *áiweins*, *eternal*; *áirpeins*, *earthly*; *alls*, *all*; *arms*, *poor*; *áudags*, *blessed*; *baírhts*, *bright*; *báitrs*, *bitter*; *barniaks*, *childish*; *diups*, *deep*; *dumbs*, *dumb*; *dwals*, *foolish*; *fagra*, *beautiful*; *frōps* (gen. *frōdis*), *wise*; *fulgins*, *hidden*; *fulls*, *full*; *galeiks*, *like*; *gáurs*, *sad*; *gōps* (gen. *gōdis*), *good*; *grēdags*, *hungry*; *gulpeins*, *golden*; *háils*, *whole*; *halts*, *lame*; *handugs*, *wise*; *hlūtrs*, *pure*; *hulps*, *gracious*; *ibns*, *even*; *juggs*, *young*; *kalds*, *cold*; *laggs*, *long*; *lats*, *slothful*; *leitils*, *little*; *liufs* (gen. *liubis*), *dear*; *mahts*, *possible*; *mahteigs*, *mighty*; *manags*, *much*; *mikils*, *great*; *mōdags*, *angry*; *raihts*, *right*; *saps* (gen. *sadis*), *full*; *sineigs*, *old*; *siuks*, *sick*; *smals*, *small*; *snutrs*, *wise*; *swarts*, *black*; *swērs*, *honoured*; *swinps*, *strong*; *tils*, *fit*; *ubils*, *evil*; *unweis*, *unlearned*; *waírps*, *worthy*; *weihs*, *holy*.

ja-stems.

§ 189. The *ja*-stems are divided into two classes like the corresponding declension of nouns (§ 148): (1) *ja*-stems with a short radical syllable, and those whose stems end in a vowel; (2) *ja*-stems with a long stem-syllable. The latter only differ from the former in the singular.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>midjis</i> , <i>middle</i>	<i>midí</i> , <i>midjata</i>	<i>midja</i>
Acc.	<i>midjana</i>	<i>midí</i> , <i>midjata</i>	<i>midja</i>
Gen.	<i>midjis</i>	<i>midjis</i>	<i>midjáizōs</i>
Dat.	<i>midjamma</i>	<i>midjamma</i>	<i>midjái</i>

	PLUR.		
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	midjái	midja	midjōs
Acc.	midjans	midja	midjōs
Gen.	midjáizē	midjáizē	midjáizō
Dat.	midjáim	midjáim	midjáim

§ 190. Like *midjis* are declined *fullatōjis*, *perfect*; *niufis*, *new*; *ubiltōjis*, *evil doing*. *Frija-*, *free*, has in the nom. sing. masc. *freis*.

§ 191.

	SING.		
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	wilpeis, <i>wild</i>	wilpi, wilpjata	wilpi
Acc.	wilpjana	wilpi, wilpjata	wilpja
Gen.	wilpeis (or -jis?)	wilpeis (or -jis?)	wilpjaisōs
Dat.	wilpjamma	wilpjamma	wilpjái

NOTE.—The gen. sing. of an adjective belonging to this class is not extant.

§ 192. Like *wilpeis* are declined *aírzeis*, *astray*; *alpeis*, *old*; *fairneis*, *old*; *wōpeis*, *sweet*.

wa-stems.

§ 193. The *wa*-stems are declined like the pure *a*-stems. Only a very few adjectives of this class are extant in Gothic: *triggws*, *true*; *lasiws*, *weak*, the regular form of which would be **lasius* (§ 141), occurs once only, and that in the nom. sing. masc. The nom. singular forms **qius*, *alive*, pl. *qiwái*; **fāus*, *little*, pl. *fawái*; **usskáus*, *vigilant*, pl. *usskawái*, do not occur. See § 141.

i-stems.

§ 194. The declension of an i-stem differs but slightly from that of *midjis*, viz. in the nom. sing. masc. and fem., and in the nominal form of the nom. acc. sing. neut. The gen. sing. fem. of an adjective of this class is not extant; nor is the *-ata* form of the nom. acc. sing. neut.

	SING.		
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>hráins, clean</i>	<i>hráin</i>	<i>hráins</i>
Acc.	<i>hráinjana</i>	<i>hráin</i>	<i>hráinja</i>
Gen.	<i>hráinis</i>	<i>hráinis</i>	* <i>hráinjáizōs</i>
Dat.	<i>hráinjamma</i>	<i>hráinjamma</i>	<i>hráinjái</i>
	PLUR.		
Nom.	<i>hráinjái</i>	<i>hráinja</i>	<i>hráinjōs</i>
Acc.	<i>hráinjans</i>	<i>hráinja</i>	<i>hráinjōs</i>
Gen.	<i>hráinjáizē</i>	<i>hráinjáizē</i>	<i>hráinjáizō</i>
Dat.	<i>hráinjáim</i>	<i>hráinjáim</i>	<i>hráinjáim</i>

§ 195. Like *hráins* are declined *analáugns, hidden*; *ana-siuns, visible*; *andanēms, pleasant*; *áups, desert*; *brúks, useful*; *gafáurs, well-behaved*; *gamáins, common*; *sōls, kind*; *skáuns, beautiful*; *skeirs, clear*; *suts, sweet*; and a few others.

u-stems.

§ 196. The u-forms appear only in the nom. sing. of all genders and in the acc. sing. neut. The gen. and dat. sing. of all genders are wanting. The ending of the gen. sing. masc. and neut. would probably be *-áus*; cp. the adverbial gen. *fláus* (§ 291). The nom. acc. neut. pl. are also wanting. All the other extant cases have passed over into the ja-declension.

	SING.		
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>hardus, hard</i>	<i>hardu, hardjata</i>	<i>hardus</i>
Acc.	<i>hardjana</i>	<i>hardu, hardjata</i>	<i>hardja</i>
Gen.	<i>*hardáus</i>	<i>*hardáus</i>	<i>*hardjáizōs</i>
Dat.	<i>*hardjamma</i>	<i>*hardjamma</i>	<i>*hardjái</i>
	PLUR.		
Nom.	<i>hardjái</i>	<i>hardja</i>	<i>hardjōs</i>
Acc.	<i>hardjans</i>	<i>hardja</i>	<i>hardjōs</i>
Gen.	<i>hardjáizē</i>	<i>hardjáizē</i>	<i>hardjáizō</i>
Dat.	<i>hardjáim</i>	<i>hardjáim</i>	<i>hardjáim</i>

§ 197. Like *hardus* are declined the following adjectives :
 —*aggwus, narrow* ; *aglus, difficult* ; *hnasqus, soft* ; *kaúrus, heavy* ; *láushandus, empty handed* ; *manwus, ready* ; *qaírrus, gentle* ; *seipus, late* ; *tulgus, steadfast* ; *twalibwintrus, twelve years old* ; *paúrsus, withered* ; *plaqus, soft*.

B. WEAK DECLENSION.

§ 198. The weak declension of adjectives agrees exactly with that of the three nouns *hana* (§ 170), *haírtō* (§ 175), and *tuggō* (§ 172).

	SING.		
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>blinda, blind</i>	<i>blindō</i>	<i>blindō</i>
Acc.	<i>blindan</i>	<i>blindō</i>	<i>blindōn</i>
Gen.	<i>blindins</i>	<i>blindins</i>	<i>blindōns</i>
Dat.	<i>blindin</i>	<i>blindin</i>	<i>blindōn</i>
	PLUR.		
Nom.	<i>blindans</i>	<i>blindōna</i>	<i>blindōns</i>
Acc.	<i>blindans</i>	<i>blindōna</i>	<i>blindōns</i>
Gen.	<i>blindanē</i>	<i>blindanē</i>	<i>blindōnō</i>
Dat.	<i>blindam</i>	<i>blindam</i>	<i>blindōm</i>

§ 199. In the same manner are declined the weak forms of the *ja*-stems. The *i*- and *u*-stems are also thus declined, but have the endings *-ja*, *-jō*, *-jō* in the nom. sing. like the *ja*-stems, thus:—

ja-stems.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>niuja, new</i>	<i>niujō</i>	<i>niujō</i>
Acc.	<i>niujan</i>	<i>niujō</i>	<i>niujōn</i>
	&c.	&c.	&c.

SING.

Nom.	<i>wilþja, wild</i>	<i>wilþjō</i>	<i>wilþjō</i>
Acc.	<i>wilþjan</i>	<i>wilþjō</i>	<i>wilþjōn</i>
	&c.	&c.	&c.

i-stems.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>hráinja, clean</i>	<i>hráinjō</i>	<i>hráinjō</i>
Acc.	<i>hráinjan</i>	<i>hráinjō</i>	<i>hráinjōn</i>
	&c.	&c.	&c.

u-stems.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>hardja, hard</i>	<i>hardjō</i>	<i>hardjō</i>
Acc.	<i>hardjan</i>	<i>hardjō</i>	<i>hardjōn</i>
	&c.	&c.	&c.

C. DECLENSION OF PARTICIPLES.

§ 200. In the nom. sing. masc. the present participle has both a strong form nimands and a weak form nimanda. In other respects the declension of the present participle agrees exactly with that of the three nouns hana (§ 170), haírtō (§ 175), and managei (§ 172).

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<u>nimands</u> , <u>nimanda</u> , <i>taking</i>	<u>nimandō</u>	<u>nimandei</u>
Acc.	<u>nimandan</u>	<u>nimandō</u>	<u>nimandein</u>
Gen.	<u>nimandins</u>	<u>nimandins</u>	<u>nimandeins</u>
Dat.	<u>nimandin</u>	<u>nimandin</u>	<u>nimandein</u>

PLUR.

Nom.	<u>nimandans</u>	<u>nimandōna</u>	<u>nimandeins</u>
Acc.	<u>nimandans</u>	<u>nimandōna</u>	<u>nimandeins</u>
Gen.	<u>nimandanē</u>	<u>nimandanē</u>	<u>nimandeinō</u>
Dat.	<u>nimandam</u>	<u>nimandam</u>	<u>nimandeim</u>

§ 201. The past participle has both the strong and the weak declension. In the former case it is declined like blinds (§ 187), and in the latter like blinda (§ 198).

§ 202.

Strong.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<u>numans</u> , <i>taken</i>	<u>numan</u> , <u>numanata</u>	<u>numana</u>
Acc.	<u>numanana</u>	<u>numan</u> , <u>numanata</u>	<u>numana</u>
	&c.	&c.	&c.

In the same manner are declined the past participles of weak verbs, as nasips, *saved*, acc. nasidana; salbōps, *anointed*,

acc. *salbōdana*, &c. On the interchange of *p* and *d* see § 139.

§ 203.

Weak.

	SING.		
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>numana</i>	<i>numanō</i>	<i>numanō</i>
	<i>nasida</i>	<i>nasidō</i>	<i>nasidō</i>
Acc.	<i>numanan</i>	<i>numanō</i>	<i>numanōn</i>
	<i>nasidan</i>	<i>nasidō</i>	<i>nasidōn</i>
	&c.	&c.	&c.

D. THE COMPARISON OF ADJECTIVES.

1. The Comparative Degree.

§ 204. The comparative is formed by means of the two suffixes *-iz-* (=OHG. *-ir-*) and *-ōz-* (=OHG. *-ōr-*). It follows the weak declension and is declined like the present participle (§ 200), except that the nom. sing. masc. is always weak. *ja*-stems, *i*-stems, and *u*-stems take the suffix *-iz-*; pure *a*-stems sometimes take the one, sometimes the other suffix, thus:—

POSITIVE.	COMPARATIVE.
<i>manags, great</i>	<i>managiza</i>
<i>juggs, young</i>	<i>jūhiza</i> (§§ 60, 119)
<i>swinps, strong</i>	<i>swinpōza</i>
<i>alpeis, old</i>	<i>alpiza</i>
<i>suts, sweet</i>	<i>sutiza</i>
<i>hardus, hard</i>	<i>hardiza</i>

2. The Superlative.

§ 205. The superlative is formed by means of the two suffixes **-ist-** and **-ōst-**. The rule seems to have been that adjectives which had **-iz-** in the comparative had **-ist-** in the superlative, and those which had **-ōz-** in the comparative had **-ōst-** in the superlative; but there are not sufficient examples of the comparative and superlative of the same adjective extant to enable us to establish the rule with certainty. The superlative has both the strong and weak declension. In the former case it is declined like **blinds** (§ 187), except that the neut. nom. acc. sing. in **-ata** does not occur, and perhaps was not in use; and in the latter case like **blinda** (§ 198). Examples of the superlative are **armōsta**, *poorest*; **háuhists**, *highest*; **managists**, *greatest*.

3. Irregular Comparison.

§ 206. The following adjectives form their comparative and superlative from a different root or stem than the positive:—

Pos.	Comp.	Superl.
gōps (gen. gōdis), <i>good</i>	batiza	batists
leitils , <i>little</i>	minniza	minnists
mikils , <i>great</i>	máiza	máists
sineigs , <i>old</i>	wanting	sinista
ubils , <i>evil</i>	waírsiza	wanting

NOTE.—**sinista** is used as the translation of Gr. *πρεσβύτερος*, *elder*, **pái sinistans**, *the elders*.

§ 207. There are also six superlative forms ending in **-ma**, **-tuma**, **-duma**, which have been formed from adverbial stems: **fruma**, *first*; **innuma**, *inmost*; **aúhuma**, *higher*; **aftuma**,

last; *iftuma*, *next*; *hleiduma*, *left*. They are all declined weak, and the feminine follows *managei* (§ 172). *aúhuma* and *hleiduma* have lost their superlative meaning. To *aúhuma* a new superlative *aúhumists* (*aúhmists*), *highest*, was formed: in like manner *frumists*, *first*, *foremost*; *aftumists*, *last*, *aftermost*; *hindumists*, *hindmost*, from **hinduma*; *spēdumists*, *last*, from **spēduma*, are properly double superlatives.

Numerals.

1. Cardinals.

§ 208. The extant cardinal numerals are:—*áins*, *one*; *twái*, *two*; *prija* (neut.), *three*; *fidwör*, *four*; *fimf*, *five*; *saihs*, *six*; *sibun*, *seven*; *ahtáu*, *eight*; *niun*, *nine*; *taihun*, *ten*; **áinlif* (but dat. *áinlibim*), *eleven*; *twalif* (dat. *twalibim*), *twelve*; *fidwörtaihun*, *fourteen*; *fimftaihun*, *fifteen*; *twái tigjus*, *twenty*; **preis tigjus* (but acc. *prins tiguns*), *thirty*; *fidwör tigjus*, *forty*; *fimf tigjus*, *fifty*; *saihs tigjus*, *sixty*; *sibuntēhund*, *seventy*; *ahtautēhund*, *eighty*; *niuntēhund* (gen. *niuntēhundis*), *ninety*; *taihuntēhund* (*taihuntaihund*), *hundred*; *twa hunda*, *two hundred*; *prija hunda*, *three hundred*; *fimf hunda*, *five hundred*; *niun hunda*, *nine hundred*; *pūsundi*, *thousand*; *twōs pūsundjōs*, *two thousand*; **g* (= **preis*, see § 3) *pūsundjōs*, *three thousand*; *fidwör pūsundjōs*, *four thousand*; *fimf pūsundjōs*, *five thousand*; and the datives *miþ taihun pūsundjōm*, *with ten thousand*; *miþ twáim tigum pūsundjō*, *with twenty thousand*. See § 3.

§ 209. The first three cardinal numerals are declinable in all cases and genders.

§ 210. (1) *áins*, neut. *áin*, *áinata*, fem. *áina* is always

strong and is declined like *blinds* (§ 187). Plural forms meaning *only, alone* also occur.

§ 211. (2)	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	twái	twá	twōs
Acc.	twans	twá	twōs
Gen.	twaddjē	twaddjē	—
Dat.	twáim	twáim	twáim

§ 212. (3)	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	*preis	prija	*preis
Acc.	prins	prija	prins
Gen.	prijē	prijē	—
Dat.	prim	prim	—

§ 213. The cardinal numerals 4-15 usually remain uninflected; when inflected they follow the i-declension (§ 159), forming their dat. in *-im*, gen. in *-ē*; the existing examples are dat. *fidwōrim*, *taihunim*, *áinlibim*, *twalibim*, *fimftai-hunim*, gen. *niunē*, *twalibē*. The cardinal numerals 20-60 are formed by means of the units and the noun **tigus*, *decade*, which does not exist in the singular, but in the plural is declined like *sunus* (§ 166). These numerals govern the gen. case. The existing acc. gen. dat. forms are:—acc. *prins tiguns*, *fidwōr tiguns*, *fimf tiguns*; gen. *prijē tigiwē*; dat. *twáim tigung*, *saihs tigung*. The formation of the numerals 70-100 is difficult to explain; for an account of the various explanations hitherto proposed, see Osthoff-Brugmann's 'Morphologische Untersuchungen,' v. pp. 11-17. The numerals 200, 300, 500, 900 are formed from the units and the neut. noun *hund*, *hundred*, which is declined like *waúrd* (§ 146). They govern the gen. case.

The only existing inflected forms of the oblique cases are : dat. *twáim hundam*, *fimf hundam* ; *pūsundi* is a fem. noun, declined like *bandi* (§ 157), and governs the gen. case. The examples of the oblique cases are : dat. *fidwör pūsundjöm*, *fimf pūsundjöm*, and those given in § 208.

2. Ordinals.

§ 214. The extant ordinals are :—*fruma* (*frumists*, § 207), *first* ; *anpar*, *second* ; *þridja*, *third* ; *saihsta*, *sixth* ; *ahtuda*, *eighth* ; *niunda*, *ninth* ; *taihunda*, *tenth* ; *fimftataihunda*, *fifteenth* (dat. *fimftataihundin*).

§ 215. *fruma* follows the weak declension, the fem. of which is declined like *managei* (§ 172). *anpar* is declined strong like *blinds* (§ 187), except that the nom. acc. neut. never ends in *-ata* ; nom. masc. *anpar* (§ 141), neut. *anpar*, fem. *anpara*. The remaining ordinals are declined weak like *blinda* (§ 198).

3. Other Numerals.

§ 216. *Both* is expressed by masc. nom. *bái*, acc. *bans*, dat. *báim*, neut. nom. acc. *ba* ; also by masc. nom. *bajōps*, dat. *bajōpum*.

§ 217. The only extant simple distributive numeral is *twēihnái*, *two each*, of which the fem. acc. *twēihnōs*, dat. *twēihnáim* occur. Distributive numerals are expressed by prepositional or pronominal phrases : *bi twans aippáu máist þrins*, *by twos or at most by threes* ; *ana hvarjanōh* (§ 234) *fimftiguns*, *by fifties in each (company)* ; *insandida ins twans hvarzuh* (§ 234), *he sent them forth two and two*.

§ 218. Multiplicatives are formed by adding the adj. *falþ-* to the cardinals. They are *aínfalþs*, *onefold*, *simple* ; *fidur-*

falps, *fourfold*; **taihuntaihundfalps**, *hundredfold*; **managfalps**, *manifold*.

NOTE.—Observe that instead of **fidwör** we have **fidur**- in compounds; other examples are: **fidurdōgs** (adj.), *space of four days*; **fidurragineis**, *tetrarchate*; cp. OE. **fyðerfēte**, *fourfooted*.

§ 219. Numeral adverbs in answer to the question, *how often?* are expressed by numerals together with the dat. sing. and pl. of ***sinps**, *time* (lit. *a going*): **áinamma sinpa**, *once*; **anparamma sinpa**, *a second time*; **twáim sinpam**, *twice*; **prim sinpam**, *thrice*; **fimf sinpam**, *five times*; **sibun sinpam**, *seven times*; cp. OE. **āne siða**, *once*; **fif siðum**, *five times*.

CHAPTER XII.

PRONOUNS.

§ 220.

1. Personal.

FIRST PERSON.

	SING.	DUAL.	PLUR.
Nom.	ik , <i>I</i>	wit	weis
Acc.	mik	ugkis , [puk] *	uns , unsis
Gen.	meina	*ugkara	unsara
Dat.	mis	ugkis	uns , unsis

SECOND PERSON.

Nom.	pu , <i>thou</i>	*jut	jus
Acc.	puk	igqis	izwis
Gen.	peina	igqara	izwara
Dat.	pus	igqis	izwis

* *ugk* was a misreading for *mik* (9ph. 6, 22), cf. Braune, *Got. fr.* § 150.

THIRD PERSON.

	SING.	
	<i>Masc.</i>	<i>Neut.</i> <i>Fem.</i>
Nom.	<i>is, he</i>	<i>ita, it</i> <i>si, she</i>
Acc.	<i>ina</i>	<i>ita</i> <i>ija</i>
Gen.	<i>is</i>	<i>is</i> <i>izōs</i>
Dat.	<i>imma</i>	<i>imma</i> <i>izái</i>
	PLUR.	
Nom.	<i>eis</i>	<i>ija</i> <i>*ijōs</i>
Acc.	<i>ins</i>	<i>*ija</i> <i>ijōs</i>
Gen.	<i>izē</i>	<i>*izē</i> <i>izō</i>
Dat.	<i>im</i>	<i>im</i> <i>im</i>

§ 221.

2. Reflexive.

Acc. *sik, oneself*

Gen. *seina*

Dat. *sis*

NOTE.—*sik, seinā, sis* are used for both numbers and all genders of the third person.

3. Possessive.

§ 222. The possessive pronouns of the first and second persons are formed from the gen. case of the corresponding personal pronouns, thus *meins, my*; **ugkar, of us two*; *unsar, our*; *peins, thy*; *igqar, of you two*; *izwar, your*.

The possessive pronoun of the third person is formed from the gen. of the reflexive pronoun for the acc. gen. dat. sing. and plural. This form of the possessive pronoun is only used when it relates to the subject of its own sentence. When it relates to any word other than the subject of its own sentence, it is expressed by the gen. case of the personal pronoun masc. and neut. sing. *is*, plural *izē*; fem. sing. *izōs*, plural *izō*.

The nom. of the possessive pronoun for both sing. and plural all genders is expressed by the gen. case of the personal pronoun (§ 220). See § 295.

§ 223. The possessive pronouns are declined according to the strong declension like blinds (§ 187). The possessive pronouns ending in *-ar* do not have the form in *-ata* in the nom. acc. sing. neut. On the nom. sing. masc. *unsar*, &c., see § 141 :—

	SING.		
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>meins</i>	<i>mein, meinata</i>	<i>meina</i>
	<i>unsar</i>	<i>unsar</i>	<i>unsara</i>
Acc.	<i>meinana</i>	<i>mein, meinata</i>	<i>meina</i>
	<i>unsarana</i>	<i>unsar</i>	<i>unsara</i>
	<i>seinana</i>	<i>sein, seinata</i>	<i>seina</i>

4. Demonstrative.

§ 224. The simple demonstrative *sa*, *pata*, *sō* was used both as demonstrative pronoun *this*, *that*, and as definite article, *the*.

	SING.		
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>sa</i>	<i>pata</i>	<i>sō</i>
Acc.	<i>pana</i>	<i>pata</i>	<i>pō</i>
Gen.	<i>pis</i>	<i>pis</i>	<i>pizōs</i>
Dat.	<i>pamma</i>	<i>pamma</i>	<i>pizái</i>

	PLUR.		
Nom.	<i>pái</i>	<i>pō</i>	<i>pōs</i>
Acc.	<i>pans</i>	<i>pō</i>	<i>pōs</i>
Gen.	<i>pizē</i>	<i>pizē</i>	<i>pizō</i>
Dat.	<i>páim</i>	<i>páim</i>	<i>páim</i>

NOTE.—1. An instrumental neut. sing. has been preserved in the phrase ni pē haldis, *none the more*, and as a factor in several conjunctions: bi-pē, *whilst*; jap-pē, *and if*; pē-ei, *that*, &c.

2. The final *a* in pata is usually elided before *ist*, *pat' ist*.

§ 225. The compound demonstrative pronoun is formed from the simple one by affixing the enclitic particle *-uh*.

	SING.		
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<u>sah</u> , <i>this, that</i>	<u>patuh</u>	<u>sōh</u>
Acc.	<u>panuh</u>	<u>patuh</u>	<u>pōh</u>
Gen.	<u>pizuh</u>	<u>pizuh</u>	<u>pizōsuh</u>
Dat.	<u>pammuh</u>	<u>pammuh</u>	<u>pisāih</u>
	PLUR.		
Nom.	<u>pāih</u>	<u>pōh</u>	<u>pōsuh</u>
Acc.	<u>panzuh</u>	<u>pōh</u>	<u>pōsuh</u>
Gen.	<u>pizēh</u>	<u>pizēh</u>	<u>pizōh</u>
Dat.	<u>pāimuh</u>	<u>pāimuh</u>	<u>pāimuh</u>

NOTE.—1. Of the plural of all genders only the nom. masc. is extant, and of the fem. sing. only the nom. is found.

2. Where the cases of the simple pronoun end in *-a* this *a* is elided before the *ū* (except in the nom. sing. masc.), but after a long vowel or a diphthong the *u* of *uh* is elided. On the *z* in pizuh, &c., see § 141.

§ 226. Of the demonstrative pronoun **his* only the acc., dat. sing. of the masc. and neut. have been preserved in a few adverbial phrases of time, as himma daga, *on this day, to-day*; und hina dag, *to this day*; fram himma, *henceforth*; und hita, und hita nu, *till now, hitherto*.

§ 227. jāins, *that, yon*, is declined like blinds (§ 187). The nom. acc. sing. neut. is always jāinata.

§ 228. silba, *self*; and sama, *same*; are declined like blinda (§ 198).

5. Relative.

§ 229. A relative pronoun proper did not exist in Gothic, its place was supplied by affixing to simple demonstrative or personal pronouns the particle *ei*, *that*.

§ 230. The relative pronoun of the third person is expressed by affixing the particle *ei* to the simple demonstrative *sa*, *þata*, *sō*, and is declined as follows :—

	SING.	
	<i>Masc.</i>	<i>Neut.</i>
		<i>Fem.</i>
Nom.	saei	þatei
Acc.	þanei	þatei
Gen.	þizei	þizei
Dat.	þammei	þammei
	PLUR.	
Nom.	þáiei	þōei
Acc.	þanzei	þōei
Gen.	þizēei	þizēei
Dat.	þáimeī	þáimeī

NOTE.—1. An instrumental neut. *þē-ei* also occurs, but only as a conjunction. *þatei* is also used as a conjunction.

2. Where the cases of the simple pronoun end in *-a* this *-a* is elided before the particle *ei* (except in the nom. sing. masc.). On the *s* in *þizei*, &c., see § 141.

3. Besides the nom. sing. forms *saei*, *sōei*, there also occur forms made from the personal pronouns, thus masc. *izei* (from *is* + *ei*); fem. *sei* (from *si* + *ei*), which is more frequently met with than *sōei*. Instead of *izei* the form *izē* occasionally occurs (cp. §§ 6, 7). The form *izei* (*izē*) is sometimes also used for the nom. pl. masc.; *þái sind þái izē*, *these are they who*; *atsaiþiþ faúra liugnþraufētum þáim izei qimand at izwis*, *beware of false prophets, of them who come to you*.

§ 231. The relative pronoun for the first and second

persons is expressed by suffixing *ei* to the respective personal pronouns, thus *ikei*, (*I*) *who*; *puei*, (*thou*) *who*; *pukei*, (*thee*) *whom*; *puzei*, (*to thee*) *whom*; *juzei*, (*ye*) *who*; dat. pl. *izwizei*, (*to you*) *whom*.

6. Interrogative.

§ 232. Of the simple interrogative pronoun, only singular forms occur.

<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. <i>hvas</i> , <i>who</i>	<i>hva</i> , <i>what</i>	<i>hvō</i>
Acc. <i>hvana</i>	<i>hva</i>	<i>hvō</i>
Gen. <i>hvis</i>	<i>hvis</i>	* <i>hvizōs</i>
Dat. <i>hamma</i>	<i>hamma</i>	<i>hvisái</i>

NOTE.—1. An instrumental neut. *hvē*, *how*, is also found.

2. A trace of the plural occurs in the compound form *hvanzuh* (§ 234); *insandida ins twans hvanzuh*, *he sent them forth two and two*.

3. On *hvas*, *hva*, *hvō*, used as an indefinite pronoun, see § 238.

§ 233. Nom. sing. masc. and neut. *hvaþar*, *which of two*, (other cases do not occur); *hvarjis*, *which (out of many)*, inflected like *midjis* (§ 189), except that the neut. nom. sing. always ends in *-ata*; *hvileiks*, *what sort of*; *hvēláups* (fem. *hvēláuda*), *how great*; *swaleiks*, *such*; *swaláups* (fem. *swaláuda*), *so great*. The extant cases of the last four words are inflected like *blinds* (§ 187).

7. Indefinite.

§ 234. From *hvas*, *hvarjis*, *hvaþar* are formed by means of the particle *uh*, the three indefinite pronouns *hvasuh*, *each*, *every*; *hvarjisuh*, *each*, *every*; *hvaþaruh*, *each of two*; but of

the last only the dat. masc. occurs **hvaṣammēh** (and in the form **áinhvaṣammēh**, *to each one of two*). The other two are declined thus:—

SING.		
<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. hvaṣuh	hvah	hvōh
Acc. hvaṣōh	hvah	hvōh
Gen. hviṣuh	hviṣuh	hviṣōzuh
Dat. hvaṣammēh	hvaṣammēh	hviṣáih

NOTE.—Of the fem. only the nom. occurs. Acc. pl. masc. **hvaṣuh** also occurs (§ 232 note).

SING.		
<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. hvarjizuh	hvarjatōh	hvarjōh
Acc. hvarjanōh	hvarjatōh	hvarjōh
Gen. hvarjizuh	hvarjizuh	hvarjizōzuh
Dat. hvarjammēh	hvarjammēh	hvarjáih

NOTE.—1. Of the neut. only the nom. and of the fem. only the acc. occur.

2. The uninflected form **áin-** prefixed to **hvarjizuh** forms the compound **áinhvarjizuh**, *every one*. The following cases are found: masc. sing. nom. **áinhvarjizuh**, acc. **áinhvarjanōh**, gen. **áinhvarjizuh**, dat. **áinhvarjammēh**, nom. sing. neut. **áinhvarjatōh**.

§ 235. The three combinations **hvaṣuh saei**, **saḥvaṣuh saei**, **saḥvaṣuh izei** are used in the nom. sing. masc. with the meaning *whosoever*; the corresponding neut., which only occurs in the acc. sing., is **ṣatahvah pei**, *whatsoever*. Another compound indefinite pronoun with the same meaning is formed by prefixing an indeclinable **piṣ** to **hvaṣuh**,

lvah, followed by *saei* (neut. *patel*), *pei*, or *ei*. It is declined as follows:—

	<i>Masc.</i>	<i>Neut.</i>
Nom.	<i>pishvazuh saei</i>	<i>pishvah pei</i> or <i>patel</i>
Acc.	<i>pishvanōh saei</i>	<i>pishvah pei</i> or <i>patel</i>
Gen.	wanting	<i>pishvikuh pei</i>
Dat.	<i>pishvammēh saei</i>	<i>pishvammēh pei</i>

§ 236. *Sums, some one, a certain one*, declined like *blinds* (§ 187). *Sums . . . sums* (= Gr. *ὁ μὲν . . . ὁ δέ*), *the one . . . the other*; in this usage the particle *uh* is generally added to the second member, and sometimes to the first also, as nom. pl. *sumái(h)* . . . *sumáih*, *some . . . and others*.

§ 237. From *lvas, who, manna, man, áins, one*, are formed with the enclitic particle *hun*, the three indefinite pronouns *lvashun, mannahun, áinshun*. They always occur along with the negative particle *ni* in the meaning *no one, no, none* (neut.), *nothing*. Of the first only the nom. sing. masc. *ni lvashun, no one*, occurs. Of the second, which is naturally always masc., we have sing. nom. *ni mannahun, no one*, acc. *ni mannanhun*, gen. *ni manshun*, dat. *ni mannhun*. *Ni áinshun, no one, no, none* (neut.), *nothing*, is declined thus—

	SING.		
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>áinshun</i>	<i>áinhun</i>	<i>áinōhun</i>
Acc.	{ <i>áinnōhun</i> <i>áinōhun</i> }	<i>áinhun</i>	<i>áinōhun</i>
Gen.	<i>áinishun</i>	<i>áinishun</i>	* <i>áináizōshun</i>
Dat.	<i>áinummēhun</i>	<i>áinummēhun</i>	<i>áináihun</i>

§ 238. The simple interrogative *hwas*, *hwa* is often used indefinitely with the meaning *anyone*, neut. *anything* ; also the numeral *áins*, *one*, *a certain one*.

CHAPTER XIII.

VERBS.

§ 239. The Gothic verb has the following independent forms :—

Two voices : active and passive. The passive (originally middle) only occurs in the indicative and subjunctive present ; the other forms are supplied by the past participle used with *wairþan* or *wisan*. See § 297.

Three numbers : singular, dual, and plural. In the passive there is no dual, and in the dual active the third person is wanting.

Three persons : The third person of the dual is wanting. In the present passive there is only one form for all three persons of the plural.

Two tenses : present and preterite.

Two complete moods : indicative and subjunctive (originally optative), besides an imperative which is only used in the present tense of the active.

A present infinitive which is an uninflected verbal substantive, a present participle with active meaning, and a past participle with passive meaning.

Conjugation.

§ 240. The Gothic verbs are divided into two great classes (strong and weak) according to the formation of the preterite tense. Besides these two great classes of strong and weak verbs, there are a few others which will be treated under the general heading *Minor Groups*.

§ 241. Strong verbs form their preterite by ablaut (*nima*, *I take*, *nam*, *I took*), or simply by reduplication (*háita*, *I call*, *haiháit*, *I called*), or else by ablaut and reduplication combined (*tōka*, *I touch*, *taítōk*, *I touched*). The strong verbs are subdivided into two classes: non-reduplicated and reduplicated verbs. The non-reduplicated verbs are divided into six classes according to the first six ablaut-series given in § 105. The reduplicated verbs, which form their preterite by ablaut and reduplication combined, belong to the seventh ablaut-series (§ 105). Both these and those which form their preterite by reduplication simply, are here put together and called Class VII.

§ 242. Weak verbs form their preterite by the addition of the syllable *-da*, (*-ta*), as *sōkja*, *I seek*, *sōkida*, *I sought*; *bugja*, *I buy*, *baúhta*, *I bought*; *salbō*, *I anoint*, *salbōda*, *I anointed*. The weak verbs, which for the most part are derivatives, are divided into four classes according as the infinitive ends in *-jan* (*sōkjan*, *to seek*), *-ōn* (*salbōn*, *to anoint*), *-an* (*haban*, *to have*), *-nan* (*fullnan*, *to become full*).

A. STRONG VERBS.

§ 243. The conjugation of *niman*, *to take*, and *háitan*, *to call*, will serve as models for all strong verbs.

a. Active.

Present.

	INDIC.		SUBJ.
Sing. 1.	nima háita	nimáu	háitáu
2.	nimís háitis	nimáis	háitáis
3.	nimip háitip	nimái	háitái
Dual 1.	nimōs háitōs	nimáiwa	háitáiwa
2.	nimats háitats	nimáits	háitáits
Plur. 1.	nimam háitam	nimáima	háitáima
2.	nimip háitip	nimáip	háitáip
3.	nimand háitand	nimáina	háitáina

IMPERATIVE.

Sing. 2.	nim	háit
3.	nimadáu	háitadáu
Dual 2.	nimats	háitats
Plur. 1.	nimam	háitam
2.	nimip	háitip
3.	nimandáu	háitandáu

INFINITIVE.

niman	háitan
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PARTICIPLE.

nimands	háitands
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Preterite.

	INDIC.		SUBJ.
Sing. 1.	nam haíháit	nēmjáu	haíháitjáu
2.	namt haíháist	nēmeis	haíháiteis
3.	nam haíháit	<u>nēmi</u>	haíháiti

	INDIC.	✱	SUBJ.
Dual 1.	nēmu	haiháitu	nēmeiwa
2.	nēmuts	haiháituts	nēmeits
Plur. 1.	nēmum	haiháitum	nēmeima
2.	nēmup	haiháitup	nēmeip
3.	nēmun	haiháitun	nēmeina

PARTICIPLE.

numans

háitans

b. Passive.

Present.

	INDIC.	SUBJ.
Sing. 1.	nimada	háitada
2.	nimaza	háitaza
3.	nimada	háitada
Plur. 1, 2, 3.	nimanda	háitanda
		nimáidáu
		háitáidáu
		nimáizáu
		háitáizáu
		nimáidáu
		háitáidáu
		nimáindáu
		háitáindáu

NOTE.—1. Owing to the limited amount of Gothic which has come down to us, there is not a single verb extant in all its forms. Of most verbs only very few forms occur, and of many only one or two. The forms wanting in the paradigms of *niman* and *háitan* have been supplied from the extant forms of other verbs. The first pers. dual pret. subj. does not occur at all, either in strong or weak verbs, but it may be inferred to have been *nēm-eiwa* because of the corresponding present, *nim-áiwa*.

2. In the imperative 2 pers. sing. and pret. indic. 1, 3 pers. sing., final *b*, *d* become *f*, *p*, as imper. *gif*, pret. *gaf*, inf. *giban*, *to give*; pret. *af-skáuf*, *bap*, *-báup*, inf. *af-skiuban*, *to push aside*; *bidjan*, *to pray*; *-biudan*, *to bid*. See §§ 183, 189.

3. In the 2 pers. sing. pret. indic., *b* appears as *f*, and a dental appears as *s*, before the personal ending, as *gast*, inf. *giban*, *to give*; *grōft*, inf. *graban*, *to dig*; *ana-báust*, inf. *ana-biudan*, *to bid*; *bi-gast*, inf. *bi-gitan*, *to find*; *haiháist*, inf. *háitan*, *to call*; *qast*, inf. *qipan*, *to say*. See § 120.

1. Non-reduplicated Strong Verbs.

§ 244. In order to be able to conjugate a strong verb of the non-reduplicated class, it is necessary to know the four stems, as seen (1) in the infin., (2) 1 pers. sing. pret. indic., (3) 1 pers. pl. pret. indic., (4) the past participle. See §§ 105, 107.

§ 245.

CLASS I.

INFIN.	PRET. SG.	PRET. PL.	P.P.
ei	ái	i (ái, § 67)	i (ái, § 67)
beidan, to await	báip	bidum	bidans
sneipán, to cut	snáip	snipum	snipans
leihuan, to lend	láihv	laihum	laihvans

§ 246. To this class also belong:—*beitan*, to bite; *deigan*, to knead; *dreiban*, to drive; *greipan*, to seize; *hneiwan*, to bow; *bi-leiban*, to remain; *ga-leipan*, to go; *ur-reisan*, to arise; *skeinan*, to shine; *dis-skreitan*, to rend; *ga-smeitan*, to smear; *speiwan*, to spit; *steigan*, to ascend; *sweiban*, to cease; *ga-teihan*, to tell; *peihan*, to thrive; *preihan*, to press upon; *weihan*, to fight; *weipan*, to crown; *in-weitan*, to worship.

§ 247.

CLASS II.

INFIN.	PRET. SG.	PRET. PL.	P.P.
iu	áu	u (áu, § 71)	u (áu, § 69)
ana-biudan, to bid	-báup	-budum	-budans
driusan, to fall	dráus	drusum	drusans
tiuhan, to lead	táuh	taúhum	taúhans

§ 248. To this class also belong :—*biugan*, to bend ; *driugan*, to serve as a soldier ; *giutan*, to pour ; *hiufan*, to mourn ; *dis-hniupan*, to break asunder ; *kiusan*, to test ; *kriustan*, to gnash ; *liudan*, to grow ; *liugan*, to lie ; *fra-liusan*, to lose ; *ga-lūkan*, to shut ; *niutan*, to enjoy ; *siukan*, to be sick ; *af-skiuban*, to push aside ; *siupan*, to slip ; *pliuhan*, to flee ; *us-priutan*, to trouble.

NOTE.—*ga-lūkan* (-lūk, -lukum, -lukans), is properly an aorist present, like Gr. *τύφω*, *τρίβω*.

ga-lūkan

CLASS III.

§ 249. To this class belong all strong verbs having a medial nasal, or liquid + a consonant, and a few others in which the vowel is followed by two consonants other than nasal or liquid + a consonant. Cp. § 107.

INFIN.	PRET. SG.	PRET. PL.	P.P.
i (aí, §§ 65, 67)	a	u (aú, § 71)	u (aú, §§ 69, 71)
<i>bindan</i> , to bind	<i>band</i>	<i>bundum</i>	<i>bundans</i>
<i>hilpan</i> , to help	<i>halp</i>	<i>hulpum</i>	<i>hulpans</i>
<i>waírpan</i> , to become	<i>warp</i>	<i>waúrþum</i>	<i>waúrþans</i>

§ 250. To this class also belong :—*baírgan*, to keep ; *bliggwan* (§ 129 note), to beat ; *brinnan*, to burn ; *drigkan*, to drink ; *filhan*, to hide ; *finþan*, to find ; *us-gildan*, to repay ; *du-ginnan*, to begin ; *uf-gáirdan*, to gird up ; *fra-hinþan*, to capture ; *hwaírban*, to walk ; *af-linnan*, to depart ; *rinnan*, to run ; *siggwan*, to sing ; *sigqan*, to sink ; *fra-slindan*, to swallow up ; *spinnan*, to spin ; *stigqan*, to thrust ; *af-swaírban*, to wipe out ; *swiltan*, to die ; *ana-trimpan*,

to tread on; *at-pinsan*, *to attract*; *ga-pairsan*, *to wither*; *priskan*, *to thresh*; *wairpan*, *to throw*; *wilwan*, *to rob*; *windan*, *to wind*; *winnan*, *to suffer*; *ga-wrisqan*, *to bear fruit*.

CLASS IV.

§ 251. To this class belong strong verbs whose stems end in a single nasal or liquid, and a few others. Cp. § 107.

INFIN.	PRET. SG.	PRET. PL.	P.P.
i (aí, § 65)	a	ē	u (aú, § 69)
niman, <i>to take</i>	nam	nēmum	numans
baíran, <i>to bear</i>	bar	bērum	baúrans

§ 252. To this class belong also:—*brikan*, *to break*; *qiman*, *to come*; *stilan*, *to steal*; *ga-táiran*, *to destroy*; *ga-timan*, *to suit*; *trudan*, *to tread*.

NOTE.—*trudan* (**trap*, **trēdum*, *trudans*), is properly an aorist present, like *ga-lūkan* (§ 248 note).

CLASS V.

§ 253. To this class belong strong verbs having i (aí) in the infinitive, and whose stems end in a single consonant other than a liquid or a nasal. Cp. § 107.

INFIN.	PRET. SG.	PRET. PL.	P.P.
i (aí, § 65)	a	ē	i (aí, § 65)
giban, <i>to give</i>	gaf	gēbum	gibans
qipān, <i>to say</i>	qap	qēpum	qipans
saihvān, <i>to see</i>	sahv	sēhvum	saihvans
aniwān, <i>to hasten</i>	anáu (§ 129)	anēwum	aniwans

§ 254. To this class also belong:—*bidjan*, to pray; *diwan*, to die; *fitan*, to travail in birth; *fraihnan*, to ask; *bi-gitan*, to find; *hlifan*, to steal; *itan*, to eat; *ligan*, to lie down; *lisan*, to gather; *mitan*, to measure; *ga-nisan*, to be saved; *nipān*, to help; *rikan*, to heap up; *sitan*, to sit; *ga-widan*, to bind; *ga-wigan*, to shake down; *wisan*, to be, remain; *wrikan*, to persecute.

NOTE.—In *bidjan* (*baþ*, *bēdum*, *bidans*), the *j* belongs to the present only. In the present tense *bidjan* is conjugated like *nasjan* (§ 261). *sitan*, *ligan* are new formations. The regular forms would be **sitjan*, **ligjan*, cp. the corresponding forms of the other Germanic languages.

In *fraihnan* (*frah*, *frōhum*, *fraihans*), the *n* belongs to the present only. The pret. of *itan* is *ēt* (occurring in *frēt*, pret. of *fra-itan*, to devour) = OE. *æt*, OHG. *āz*, Lat. *ēdi*.

§ 255.

CLASS VI.

INFIN.	PRET. SG.	PRET. PL.	P.P.
a	ō	ō	a
<i>alan</i> , to grow	<i>ōl</i>	<i>ōlum</i>	<i>alans</i>
<i>slahan</i> , to smite	<i>slōh</i>	<i>slōhum</i>	<i>slahans</i>
<i>graban</i> , to dig	<i>grōf</i>	<i>grōbum</i>	<i>grabans</i>
<i>frapjan</i> , to understand	<i>frōþ</i>	<i>frōpum</i>	<i>frapans</i>

§ 256. To this class also belong:—*usanan*, to expire; *ga-daban*, to beseem; *ga-draban*, to hew out; *ga-dragan*, to heap up; *faran*, to go; *af-hlaþan*, to lade; *malan*, to grind; *sakan*, to rebuke; *skaban*, to shave; *standan*, to stand; *swaran*, to swear; *þwahan*, to wash; *wakan*, to wake.

Seven verbs of this class have *j* in the present; but in other respects are like *alan*, &c.; *frapjan*, to understand; *hafjan*, to raise; *hlahjan*, to laugh; *ga-rapjan*, to count;

ga-skapjan, to create; **skapjan**, to injure; **wahsjan**, to grow. Cp. the similar formation of the present in verbs like Lat. **capiō**, **faciō**. These seven verbs are conjugated in the present tense like **nasjan** or **sōkjan** according to the rules given in § 260.

NOTE.—OE., OS. **swerian**, OHG. **swerien**, O Icel. **sverja**, to swear, show that Goth. **swaran** is a new formation for ***swarjan**.

The **n** in **standan** (**stōþ**, **stōþum**, ***staþans**) belongs to the present only, cp. Engl. **stand**, **stood**, and Lat. perfects like **frēgi**, **viōi** to presents **frangō**, **vincō**.

2. Reduplicated Strong Verbs.

CLASS VII.

§ 257. The reduplicated verbs are most conveniently divided into two classes:—(a) verbs which retain the same stem vowel through all tenses, and form their preterite simply by reduplication, as **háitan**, to call; **haíháit**, **haíháitum**, **háitans**; (b) verbs which form their preterite by reduplication and ablaut combined. These verbs have the same stem vowel in the pret. sing. and plural, and the stem vowel of the past participle is the same as that of the present tense.

NOTE.—In verbs beginning with two consonants, only the first is repeated in the reduplicated syllable except in the combinations **st**, **sk**, as **fráisan**, to tempt, pret. **faiþráis**; but **ga-staldan**, to possess, pret. **ga-staistald**; **skáidan**, to sever, pret. **skaiþskáip**.

When the verb begins with a vowel, the reduplication consists in prefixing **aí**, as **áukan**, to add, pret. **aíáuk**.

The vowel in the reduplicated syllable would regularly be **i**, except in verbs beginning with **r**, **h**, **hv**, where the **aí** is quite regular (§ 65), but from forms like **rēdan**, pret. **raíróþ**, **háitan**, pret. **haíháit**, the **aí** has been extended to the reduplicated syllable of all verbs of this class.

Class (a).

§ 258. Five sub-classes are to be distinguished according as the present stem contains:—a(ā), ái, ē, ō, áu.

INFIN.	PRET. SG.	P.P.
a(ā):— <i>falpan</i> , to fold	<i>faífalþ</i>	<i>falþans</i>
<i>haldan</i> , to hold	<i>haíhald</i>	<i>haldans</i>
<i>ga-staldan</i> , to possess	<i>ga-staístald</i>	<i>ga-staldans</i>
<i>fāhan</i> (§ 57), to seize	<i>faífāh</i>	<i>fāhans</i>
<i>hāhan</i> (§ 57), to hang	<i>haíhāh</i>	<i>hāhans</i>

NOTE.—1. The following verbs, the preterites of which are not extant, also belong here: *us-alpan*, to grow old; *blandan*, to mix; *ana-praggan*, to oppress; *saltan*, to salt; *waldan*, to rule; *gaggan*, to go, pp. *gaggans*, the wanting pret. **gaígagg* is supplied by the weak pret. *iddja* (§ 265).

INFIN.	PRET. SG.	P.P.
ái:— <i>af-áíkan</i> , to deny	<i>af-aíáik</i>	<i>af-áíkans</i>
<i>fráisan</i> , to tempt	<i>faífráis</i>	<i>fráisans</i>
<i>háitan</i> , to call	<i>haíháit</i>	<i>háitans</i>
<i>láikan</i> , to leap	<i>laíláik</i>	<i>láíkans</i>
<i>máitan</i> , to cut	<i>maímáit</i>	<i>máitans</i>
<i>skáidan</i> , to divide	<i>skaískáip</i>	<i>skáidans</i>

NOTE.—2. Here belongs also *ga-pláihan*, to cherish, comfort, the pret. of which is not extant.

INFIN.	PRET. SG.	P.P.
ē:— <i>slēpan</i> , to sleep	<i>saíslēp</i>	<i>slēpanans</i>
	<i>saíslēp</i>	

NOTE.—3. Here belongs also *uf-blēsan*, to blow up, puff up, which only occurs in the pres. pass., 3 pers. sg. and the pp.

INFIN.	PRET. SG.	P.P.
ō:—hūōpan, <i>to boast</i>	hwaīhūōp	hūōpans

NOTE.—4. Here belong also the preterites *faīflōkun*, *they bewailed*, *laīlōun*, *they reviled*, the presents of which *flōkan, *lauan are wanting; as also the verb blōtan, *to worship*, pret. wanting.

INFIN.	PRET. SG.	P.P.
áu:—áukan, <i>to add</i>	aíáuk	áukans

NOTE.—5. Here belong also hláupan, *to leap*; stáutan, *to smite*, which only occur in the present.

Class (b).

§ 259. The verbs of this class belong to the seventh ablaut-series (§ 107).

INFIN.	PRET. SG.	P.P.
grētan, <i>to weep</i>	gaígrōt	grētans
lētan, <i>to let</i>	laīlōt	lētans
ga-rēdan, <i>to reflect upon</i>	ga-rairōþ	ga-rēdans
tōkan, <i>to touch</i>	taītōk	tōkans
saian, <i>to sow</i>	saísō	saians
waian, <i>to blow</i>	waíwōun (pl.)	waians

NOTE.—Of waian only the pres. part. masc. dat. sing. (waiandin), and the pret. 3 pers. pl. occur. The 2 pers. sing. pret. of saian is saísōst, with the ending -st, instead of -t, from verbs like last, where -st was regular, see § 120. *Inf. lisan* -

B. WEAK VERBS.

1. First Weak Conjugation.

§ 260. The verbs of this conjugation are subdivided into

two classes :—(1) verbs with a short stem-syllable, as *nasjan*, *to save*; or with a long open syllable, as *stōjan*, *to judge*; (2) verbs with a long closed syllable, as *sōkjan*, *to seek*; and polysyllabic verbs, as *glitmunjan*, *to shine*.

The two classes only differ in the 2 and 3 pers. sing. and the 2 pers. pl. of the pres. indic. and in the 2 pers. pl. imperative. Class (1) has -ji-, but class (2) -ei-. See § 130.

§ 261. The full conjugation of *nasjan*, *stōjan*, *sōkjan* will serve as models.

a. Active.

Present.

INDICATIVE.

Sing. 1.	<i>nasja</i>	<i>stōja</i>	<i>sōkja</i>
2.	<i>nasjis</i>	<i>stōjis</i>	<i>sōkeis</i>
3.	<i>nasjip</i>	<i>stōjip</i>	<i>sōkeip</i>
Dual 1.	<i>nasjōs</i>	<i>stōjōs</i>	<i>sōkjōs</i>
2.	<i>nasjats</i>	<i>stōjats</i>	<i>sōkjats</i>
Plur. 1.	<i>nasjam</i>	<i>stōjam</i>	<i>sōkjam</i>
2.	<i>nasjip</i>	<i>stōjip</i>	<i>sōkeip</i>
3.	<i>nasjand</i>	<i>stōjand</i>	<i>sōkjand</i>

SUBJUNCTIVE.

Sing. 1.	<i>nasjáu</i>	<i>stōjáu</i>	<i>sōkjáu</i>
2.	<i>nasjáis</i>	<i>stōjáis</i>	<i>sōkjáis</i>
3.	<i>nasjái</i>	<i>stōjái</i>	<i>sōkjái</i>
Dual 1.	<i>nasjáiwa</i>	<i>stōjáiwa</i>	<i>sōkjáiwa</i>
2.	<i>nasjáits</i>	<i>stōjáits</i>	<i>sōkjáits</i>
Plur. 1.	<i>nasjáima</i>	<i>stōjáima</i>	<i>sōkjáima</i>
2.	<i>nasjáip</i>	<i>stōjáip</i>	<i>sōkjáip</i>
3.	<i>nasjáina</i>	<i>stōjáina</i>	<i>sōkjáina</i>

IMPERATIVE.

Sing. 2.	nasei	*stauei	sōkei
3.	nasjadáu	stōjadáu	sōkjadáu
Dual 2.	nasjats	stōjats	sōkjats
Plur. 1.	nasjam	stōjam	sōkjam
2.	nasjip	stōjip	sōkeip
3.	nasjandáu	stōjandáu	sōkjandáu

INFINITIVE.

nasjan	stōjan	sōkjan
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Pres. PARTICIPLE.

<u>nasjands</u>	stōjands	sōkjands
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(off 200 for
Pres.)

Preterite.

INDIC.

Sing. 1.	nasida	stauida	sōkida
2.	nasidēs	stauidēs	sōkidēs
3.	nasida	stauida	sōkida
Dual 1.	nasidēdu	stauidēdu	sōkidēdu
2.	nasidēduts	stauidēduts	sōkidēduts
Plur. 1.	nasidēdum	stauidēdum	sōkidēdum
2.	nasidēdup	stauidēdup	sōkidēdup
3.	nasidēdun	stauidēdun	sōkidēdun

SUBJ.

Sing. 1.	nasidēdjáu	stauidēdjáu	sōkidēdjáu
2.	nasidēdeis	stauidēdeis	sōkidēdeis
3.	nasidēdi	stauidēdi	sōkidēdi
Dual 1.	nasidēdeiwa	stauidēdeiwa	sōkidēdeiwa
2.	nasidēdeits	stauidēdeits	sōkidēdeits

Plur. 1.	nasidēdeima	staidēdeima	sōkidēdeima
2.	nasidēdeiþ	staidēdeiþ	sōkidēdeiþ
3.	nasidēdeina	staidēdeina	sōkidēdeina

Past PARTICIPLE.

(q. q. 207)

nasips	stauips	sōkiþs
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b. Passive.

Present.

INDIC.

Sing. 1.	nasjada	stōjada	sōkjada
2.	nasjaza	stōjaza	sōkjaza
3.	nasjada	stōjada	sōkjada
Plur. 1. 2. 3.	nasjanda	stōjanda	sōkjanda

Subj.

SUBJ.

Sing. 1.	nasjaidáu	stōjaidáu	sōkjaidáu
2.	nasjaisáu	stōjaisáu	sōkjaisáu
3.	nasjaidáu	stōjaidáu	sōkjaidáu
Plur. 1. 2. 3.	<u>nasjaindáu</u>	stōjaindáu	sōkjaindáu

NOTE.—On stōjan beside stauida, see §§ 78, 79.

§ 262. Like nasjan are conjugated the following and many other verbs: arjan, to plough; gatamjan, to tame; hazjan, to praise; huljan, to hide; kukjan, to kiss; lagjan, to lay; matjan, to eat; natjan, to wet; satjan, to set; þragjan, to run; waljan, to choose; warjan, to forbid; wasjan, to clothe.

§ 263. Like stōjan are conjugated the following verbs which change iu, áu back to iw, aw before a following vowel (§ 129): ana-niujan, to renew; ga-qiujan, to give life to; siujan, to sew; *strāujan (pret. strawida), to strew; tāujan, to do. //

NOTE.—Here would also belong *af-mōjan, *to fatigue*, *af-dōjan, *to fatigue*, but of these two verbs only the nom. pl. masc. of the pp. occurs once, af-mauðái, af-dauðái, cp. § 78.

§ 264. Like *sōkjan* are conjugated the following and a great many others: *and-bahtjan*, *to serve*; *áugjan*, *to show*; *dáljan*, *to deal out*; *dáupjan*, *to baptize*; *dáupjan*, *to put to death*; *dōmjan*, *to judge*; *dragkjan*, *to give to drink*; *dráibjan*, *to trouble*; *faúrhtjan*, *to fear*; *fōdjan*, *to feed*; *fra-wardjan*, *to destroy*; *ga-brannjan*, *to burn*; *ga-láubjan*, *to believe*; *ga-mōtjan*, *to meet*; *gáumjan*, *to perceive*; *glitmunjan*, *to shine*; *gōljan*, *to greet*; *háiljan*, *to heal*; *háusjan*, *to hear*; *hnáiwjan*, *to abase*; *hráinjan*, *to make clean*; *huggrjan*, *to hunger*; *láisjan*, *to teach*; *láistjan*, *to follow*; *liuhtjan*, *to give light*; *máidjan*, *to falsify*; *maúrþrjan*, *to murder*; *mēljan*, *to write*; *mērjan*, *to preach, proclaim*; *mikiljan*, *to magnify*; *namnjan*, *to name*; *ōgjan*, *to terrify*; *ráisjan*, *to raise*; *rōdjan*, *to speak*; *sipōnjan*, *to be a disciple*; *sniumjan*, *to hasten*; *swōgatjan*, *to sigh*; *þaúrsjan*, *to thirst*; *wandjan*, *to turn*; *wēnjan*, *to hope*.

§ 265. The following verbs are irregular:—

INFIN.	PRET.	P.P.
<i>briggan</i> , <i>to bring</i>	<i>bráhta</i>	* <i>bráhts</i>
<i>brūkjan</i> , <i>to use</i>	<i>brūhta</i>	* <i>brūhts</i>
<i>bugjan</i> , <i>to buy</i>	<i>baúhta</i>	<i>baúhts</i>
<i>gaggan</i> , <i>to go</i>	<i>iddja</i>	<i>gaggans</i>
<i>káupatjan</i> , <i>to buffet</i>	<i>káupasta</i>	<i>káupatíps</i>
<i>þagkjan</i> , <i>to think</i>	<i>þáhta</i>	<i>þáhts</i>
<i>þugkjan</i> , <i>to seem</i>	<i>þúhta</i>	<i>þúhts</i>
<i>waúrkjan</i> , <i>to work</i>	<i>waúrhta</i>	<i>waúrhts</i>

NOTE.—I. On the consonant changes in the pret. forms (except *iddja*), see § 120. On the vowel lengthening in *bráhta*, *þáhta*, see § 57, and

pūhta, § 60. The pp. pāhta, pūhts occur only in compound adjectives, anda-pāhta, *cautious, vigilant*; hāuh-pūhta, *high-minded*.

2. gaggan (§ 258 note) is properly a reduplicated verb, the pret. of which, galgagg, has been lost. The extant forms of iddja (§ 130 note) are inflected like nasida (§ 260); in one instance a weak pret. gaggida also occurs.

3. The present briggan is a strong verb of the third class (§ 249). The regular weak present *braggjan (= OE. breng(e)an, OS. bren-gian) has been lost. Cp. also OHG. bringan, pret. brāhta, beside the rare strong form brang.

§ 266. 2. Second Weak Conjugation.

a. Active.

Present.

	INDIC.	SUBJ.	IMPERATIVE.
Sing. 1.	salbō, <i>I anoint</i>	salbō	—
2.	salbōs	salbōs	salbō
3.	salbōþ	salbō	salbōdáu
Dual 1.	salbōs	salbōwa	—
2.	salbōts	salbōts	salbōts
Plur. 1.	salbōm	salbōma	salbōm
2.	salbōþ	salbōþ	salbōþ
3.	salbōnd	salbōna	salbōndáu
	INFIN.	PARTICIPLE.	
	salbōn	salbōnds	

Preterite.

	INDIC.	SUBJ.
Sing. 1.	salbōda	salbōdēdjáu
2.	salbōdēs	salbōdēdeis
	[&c. like nasida]	[&c. like nasi-dēdjáu]

PARTICIPLE.

salbōþs

b. Passive.

Present.

	INDIC.	SUBJ.
Sing. 1.	salbōða	salbōðáu
2.	salbōza	salbōzáu
3.	salbōða	salbōðáu
Plur. 1. 2. 3.	salbōnda	salbōndáu

§ 267. Like *salbōn* are conjugated the following and several others: *álhtrōn*, to beg for; *áirinōn*, to be a messenger; *awiliudōn*, to thank; *dwalmōn*, to be foolish; *faginōn*, to rejoice; *fiskōn*, to fish; *fráujinōn*, to be lord or king; *frijōn*, to love; *gáunōn*, to lament; *ga-leikōn*, to liken; *hatizōn*, to hate; *hōlōn*, to treat with violence; *hvarbōn*, to go about; *idreigōn*, to repent; *karōn*, to care for; *káupōn*, to traffic; *laþōn*, to invite; *lustōn*, to desire; *mitōn*, to consider; *reikinōn*, to rule; *síðōn*, to practise; *skalkinōn*, to serve; *spillōn*, to narrate; *sunjōn*, to justify; *swiglōn*, to pipe; *ufar-munnōn*, to forget.

§ 268. 3. Third Weak Conjugation.

a. Active.

Present.

	INDIC.	SUBJ.	IMPERATIVE.
Sing. 1.	haba, <i>I have</i>	habáu	—
2.	habáis	habáis	habái
3.	habáiþ	habái	habaðáu

	INDIC.	SUBJ.	IMPERATIVE.
Dual 1.	habōs	habáíwa	—
2.	habats	habáits	habats
Plur. 1.	habam	habáíma	habam
2.	habáip	habáip	habáip
3.	haband	habáina	habandáu
	INFIN.	PARTICIPLE.	
	haban	habands	

Preterite.

	INDIC.	SUBJ.
Sing. 1.	habáida	habáidēdjáu
2.	habáidēs	habáidēdeis
	[&c. like <i>nasida</i>]	[&c. like <i>nasidēdjáu</i>]

PARTICIPLE.

habáips

b. Passive.

Present.

	INDIC.	SUBJ.
Sing. 1.	habada	habáidáu
2.	habaza	habáizáu
3.	habada	habáidáu
Plur. 1. 2. 3.	habanda	habáindáu

§ 269. Like *haban* are also conjugated: *áistan*, to reverence; *ana-silan*, to be silent; *and-staúrran*, to murmur against; *arman*, to pity; *bauan*, to dwell; *fastan*, to fast, hold firm; *fijan*, to hate; *ga-geigan*, to gain; *ga-kunnan*, to recognize; *hatan*, to hate; *jiukan*, to contend; *leikan*, to please; *liban*, to live; *liugan*, to marry; *maúrnan*, to mourn;

munan, to consider; **reiran**, to tremble; **saúrgan**, to sorrow; **sifan**, to rejoice; **skaman(sik)**, to be ashamed; **slawan**, to be silent; **trauan**, to trust; **swēran**, to honour; **pahan**, to be silent; **witan**, to watch, observe.

NOTE.—1. On the stem-vowel in **bauan**, **trauan**, see § 78.

2. **bauan** belonged originally to the reduplicated verbs (cp. O. Icel. **būa**, to dwell, pret. sg. **bjō**, pp. **būenn**), and the strong form is still regularly preserved in **bauip**, the 3 pers. sing. pres. indic.

3. Beside **hatan** there also occurs twice **hatjan**.

4. It cannot be determined whether **bnauan** (§ 78), to rub, of which only the pres. participle occurs, belongs here or to the reduplicated verbs.

§ 270. 4. Fourth Weak Conjugation.

Present.

	INDIC.	SUBJ.	IMPERATIVE.
Sing. 1.	fullna , <i>I become full</i>	fullnáu	—
2.	fullnis	fullnáis	fulln
3.	fullniþ	fullnáí	fullnadáu
Dual 1.	fullnōs	fullnáíwa	—
2.	fullnats	fullnáits	fullnats
Plur. 1.	fullnam	fullnáíma	fullnam
2.	fullniþ	fullnáíþ	fullniþ
3.	fullnand	fullnáína	fullnandáu
	INFIN.	PARTICIPLE.	
	fullnan	fullnands	

Preterite.

Sing. 1.	fullnōda	fullnōdēdjáu
2.	fullnōdēs	fullnōdēdeis
	[&c. like nasida]	[&c. like nasidēdjáu]

NOTE.—All verbs belonging to this class are intransitive, and accordingly have no passive voice.

§ 271. Like *fullnan* are conjugated the following verbs and a few others: *af-dumbnan*, to hold one's peace; *af-daubnan*, to become deaf; *af-taurnan*, to be torn away from; *and-bundnan*, to be unbound; *bi-aknan*, to become larger; *dis-akritnan*, to become torn; *fra-lusnan*, to perish; *fra-qistnan*, to perish; *ga-batnan*, to profit; *ga-blindnan*, to become blind; *ga-daupnan*, to die; *ga-haftnan*, to be attached to; *ga-hailnan*, to become whole; *ga-qiunan*, to be made alive; *ga-skaidnan*, to become parted; *ga-paurnan*, to dry up, wither away; *ga-waknan*, to awake; *in-feinan*, to be moved with compassion; *mikilnan*, to be magnified; *tundnan*, to take fire; *ufar-hafnan*, to be exalted; *us-geisnan*, to be aghast; *us-gutnan*, to be poured out; *us-hauhnan*, to be exalted; *us-luknan*, to become unlocked; *us-mernan*, to be proclaimed; *weihnan*, to become holy.

C. MINOR GROUPS.

A. PRETERITE-PRESENTS.

§ 272. These verbs have strong preterites with a present meaning, like Greek *οἶδα*, Lat. *nōvī*, *I know*, to which new weak preterites have been formed. The following verbs, most of which are very defective, belong to this class:

§ 273.

I. Ablaut-series.

wait, *I know*, 2 sing. *wāist*, 1 pl. *witum*, subj. *witjau*, (3^d s. *wit*) pret. *wissa* (§ 120), subj. pret. *wissēdjau*, pres. part. *witands*, infin. **witan*.

lāis, *I know*. This is the only form extant.

§ 274.

II. Ablaut-series.

**dāug*, *it is good for, profits*. The only form extant.

§ 275.

III. Ablaut-series.

kann, *I know*, 2 sing. **kant** (kannt), 1 pl. **kunnum**, pret. indic. **kunþa**, pret. subj. **kunþedjáu**, infin. **kunnan**, pres. part. **kunnands**, pp. **kunps**.

þarf, *I need*, 2 sing. **þarft**, 1 pl. **þaúrbum**, subj. **þaúrbjáu**, pret. indic. **þaúrfta**, infin. ***þaúrban**, pres. part. **þaúrbands**, pp. **þaúrfts**, *necessary*.

ga-dars, *I dare*, 1 pl. **ga-daúrsum**, subj. **ga-daúrsjáu**, pret. indic. **ga-daúrsta**, infin. **ga-daúrsan**.

§ 276.

IV. Ablaut-series.

skal, *I shall, owe*, 2 sing. **skalt**, 1 pl. **skulum**, subj. **skuljáu**, pret. indic. **skulda**, pret. subj. **skuldédjáu**, infin. ***skulan**, pres. part. **skulands**, pp. **skulds**, *owing, lawful*.

man, *I think*, 1 pl. **munum**, subj. **munjáu**, pret. indic. **munda**, infin. **munan**, pres. part. **munands**, pp. **munds**.

bi-nah, *it is permitted or lawful*; **ga-nah**, *it suffices*, pp. **bi-naúhts**, *sufficient*, infin. *-**naúhan**. Other forms are wanting.

§ 277.

V. Ablaut-series.

mag, *I can, may*, 2 sing. **magt**, dual **magu**, **maguts**, 1 pl. **magum**, subj. **magjáu**, pret. indic. **mahta**, pret. subj. **mah-tédjáu**, infin. ***magan**, pres. part. **magands**, pp. **mahts**.

§ 278.

VI. Ablaut-series.

ga-möt, *I find room*, 1 pl. ***ga-mötum**, subj. **gamötjáu**, pret. indic. **ga-mösta**, infin. ***ga-mötan**.

ög, *I fear*, 1 pl. ***ögum**, subj. **ögjáu**, pret. indic. **öhta**; imperative 2 sing. **ögs**, 2 pl. **ögeiþ** (properly subj.), infin. ***ögan**. The pres. part. of the real old infin. still survives in **un-agands**, *fearless*.

§ 279. *aih*, *I have*, probably belonged originally to the *haldan* seventh class of strong verbs (§ 258), 1, 3 sing. *aih* (7) and *aiġ* (1), plural 1. *aiġum* (2) and *aihum* (2), 2. *aihuþ* (1), 3. *aiġun* (2), subj. 3 sing. *aiġi* (2), plural 2 pers. *aiġeiþ* (1), 3. *aiġeina* (1), pres. part. *aiġands* (5) and *aihands* (1), infin. *aihan* (1) occurring in the compound *fair-aihan*, *to partake of*, pret. indic. 1, 3 sing. *aihta*, 3 pl. *aihtēdun*, subj. 2 sing. *aihtēdeis*.

NOTE.—In the pres. *h* was regular in the 1, 3 pers. sing. indic. (§ 119), and *g* in all other forms of the present. But in a few cases we find *h* where we should expect *g*, and in one case *g* instead of *h*. The figures in brackets give the number of times *h* and *g* occur in forms of the present.

B. VERBS IN -MI.

§ 280. Of the verbs of this class only scanty remains have been preserved in Gothic. These are the pres. indic. and subj. of the substantive verb, and the verb *will*.

1. The Substantive Verb.

§ 281. The substantive verb forms its present tense from the root *es*. The other parts of the verb are supplied by *wisan* (§ 254).

Present.

	INDIC.	SUBJ.
Sing. 1.	<i>im</i> , <i>I am</i>	<i>sijáu</i>
2.	<i>is</i>	<i>sijáis</i>
3.	<i>ist</i>	<i>sijái</i>
Dual 1.	<i>siju</i>	* <i>sijáiwa</i>
2.	* <i>sijuts</i>	* <i>sijáits</i>

	INDIC.		SUBJ.
Plur. 1.	sijum		sijáima
2.	sijup		sijáip
3.	sind		sijáina
INFIN.	wisan	PARTICIPLE	wisands

Preterite.

	INDIC.		SUBJ.
Sing. 1.	was		wēsjáu
2.	wast		wēseis
	[&c. like nam, § 243]		[&c. like nēmjáu]

h. wēsūn &c.

PARTICIPLE **wisans**

- NOTE.—1. For the imperative the subj. forms **sijáis**, &c., are used.
 2. Observe the elision of the vowel in **nist**=**ni ist**, **patist**=**pata ist**, **karist**=**kara ist**.

2. The Verb 'will.'

§ 282. The present tense of this verb was originally an optative (subjunctive) form of a verb in -mi, used indicatively. In Gothic the endings of the present are those of the preterite subj. The existing forms are:—

Present.

Sing. 1.	wiljáu	Plur. 1.	wileima
2.	wileis	2.	wileip
3.	wili	3.	wileina
Dual 2.	wileits		
INFIN.	wiljan	PARTICIPLE	wiljands

Preterite.

	INDIC.		SUBJ.
Sing. 1.	wilda		wildēdjáu
	[&c. like nasida, § 261]		[&c. like nasidēdjáu]

CHAPTER XIV.

APPENDIX.

1. Adverbs.

§ 283. Adverbs of manner are mostly formed from adjectives by means of one of the suffixes **-ba** or **-ō**. Most adverbs of this class have the suffix **-ba**, which is added to the stem of the adjective, as **ubila-ba** (§ 187), *badly*; **sunja-ba** (§ 189), *truly*; **analáugni-ba** (§ 194), *secretly*; **hardu-ba** (§ 196), *hardly, severely*. Adverbs in **-ō** are formed by changing the final vowel of the adjectival stem into **ō**, as **ūhteigō**, *seasonably*, from **ūhteiga-**; **þiubjō**, *secretly*, from **þiubja-**; **glaggwō**, *accurately*, from **glaggwu-**, cf **glaggwuba**.

§ 284. The comparative degree of adverbs ends in **-is**, as **áiris**, *earlier*; **framis**, *further*; **máis**, *more*; **nēhvís**, *nearer*. To this rule there are five exceptions: **mins**, *less*; **wáirs**, *worse*; **þana-seiþs**, *further, more*; **áljaleikōs**, *otherwise*; **sniumundōs**, *with more haste*.

Of the superlative degree two examples only are extant: **frumist**, *first of all*; **máist**, *at most*.

§ 285. Adverbs of time are expressed either by simple adverbs, as **nu**, *now*; **ju**, *already*; **ufta**, *often*; or by the oblique cases of nouns and pronouns, as **himma daga**, *to-day*; **gistradagis**, *to-morrow*; **dagis hvizuh**, *day by day*; **ni áiw**, *never*; **fram himma nu**, *henceforth*.

§ 286. Adverbs of place denoting rest in a place have the suffix **-r** or **-a**, those denoting motion to a place have either no suffix or one of the suffixes **-þ** (**-d**), **-drē**; and those denoting motion from a place have either the suffix **-þrō** or

-ana, as *hvar*, *where*, *hvaþ*, *whither*, *hvaþrō*, *whence*; *þar*, *there*, **þaþ*, *thither*, *þaþrō*, *thence*; *jáinar*, *yonder*, *jáind*, *jáindrō*, *thither*, *jáinþrō*, *thence*; *dalapa*, *below*, *dalap*, *down*, *dalapþrō*, *from below*; *iupa*, *above*, *iup*, *upwards*, *iupaþrō*, *iupana*, *from above*; *úta*, *without*, *út*, *out*, *forth*, *útaþrō*, *útana*, *from without*.

§ 287. The affirmative and negative particles are *ja*, *jái*, *yea*, *yes*; *ni*, *not*; *nē*, *nay*, *no*.

The interrogative particles are *u*, which is attached enclitically to the first word of its clause, as *skuldu* (= *skuld-u*) *ist?* *is it lawful?*; in compounds having a prefix it is attached to the prefix, as *gauláubjats?* (= *ga-u-láubjats?*), *do ye two believe?* *niu* (= *ni-u*), *not*; *an*, *nuh*, *then*; *jau* (= *ja-u*), *whether*; *þáu* (in the second of two alternative questions), *or*; *ibái*, which like Gr. *μή*, Lat. *num*, requires a negative answer, cp. St. Mark ii. 19.

§ 288.

2. Prepositions.

(1) With the accusative: *and*, *along*, *throughout*, *towards*; *faúr*, *for*, *before*; *inuh*, *without*; *þairh*, *through*, *by*; *undar*, *under*; *wipra*, *against*.

(2) With the dative: *af*, *of*, *from*; *alja*, *except*; *du*, *to*; *faúra*, *before*; *fram*, *from*; *miþ*, *with*; *nēhva*, *nigh to*, *near*; *undarō*, *under*; *us*, *out*, *out of*.

(3) With accusative and dative: *afar*, *after*, *according to*; *ana*, *on*, *upon*; *at*, *at*, *by*, *to*; *bi*, *by*, *about*, *around*, *against*, *according to*; *hindar*, *behind*, *beyond*, *among*; *uf*, *under*; *ufar*, *over*, *above*; *und*, with acc., *until*, *up to*, with dat. *for*.

(4) With accusative, dative, and genitive: *in* with acc., *in*, *into*, *towards*, with dat. *in*, *into*, *among*, with gen. *on account of*.

§ 289. 3. Conjunctions.

(1) Copulative: **jah**, *and, also*; **uh** (enclitic), *and*; **nih**, *and not*; **jah . . . jah**, *both . . . and*; **ni patáinei . . . ak jah**, *not only . . . but also*; **nih . . . ak jah**, *not only . . . but also*.

(2) Disjunctive: **aíppáu**, *or*; **andizuh . . . aíppáu**, *either . . . or*; **jappē . . . jappē**, *whether . . . or*; **ni** (or **nih**) . . . **ni** (or **nih**), *neither . . . nor*.

(3) Adversative: **ak** (after negative clauses), *but*; **akei**, *but*; **ip, pan, appan**, *but, however*.

(4) Conclusive: **nu, nunu, nuh, pannu, panuh, paruh, eipan, dupē (duppē)**, *therefore*.

(5) Concessive: **páu**, *in that case*; **páuhjabái**, *even though*; **swēpáuh**, *indeed, however*.

(6) Causal: **allis, áuk, raíhtis, untē**, *for, because*; (**ni**) **pēei**, (*not*) *because*; **pandē**, *inasmuch as*.

(7) Final: **ei, patei, pēei, pei**, *that*; **dupē, duppē ei, du pamma ei**, *to the end that*; **ei, swaei, swaswē**, *so that*; **ibái (iba)**, *lest, that . . . not*.

(8) Conditional: **jabái**, *if*; **nibái, niba**, *unless, if . . . not*.

(9) Temporal: **swē**, *just as*; **pan, pandē**, *when, as long as*; **biṣē, miṣṣanei**, *whilst*; **sunsei**, *as soon as*; **faúrṣizei**, *before that*; **untē, und patei, pandē**, *until, until that, as long as*.

(10) Comparative: **luáiwa**, *how*; **swē**, *as*; **swaswē**, *so as*.

CHAPTER XV.

SYNTAX.

Cases.

§ 290. **Accusative.** Transitive verbs govern the accusative as in other languages: **ga-saihvīþ þana sunu mans**, *ye shall see the son of man*; **akran bairan**, *to bear fruit*; &c.

A few verbs take an accusative of kindred meaning, as **ōhtēdun sis agis mikil**, *lit. they feared great fear for themselves, they feared exceedingly*; **háifstei þō gōðōn háifst**, *fight (thou) the good fight*; similarly **huzdjan huzda**, *to treasure up treasures*; **waúrkjan waúrstwa**, *to work works*.

An accusative of closer definition occurs very rarely in Gothic: **urřann sa dáuþa gabundans handuns jah fōtuns faskjam**, *the dead man came forth bound as to hands and feet with bandages*; **standáiþ nu ufgaúrdanái hupins izwarans sunjái**, *stand therefore, girt as to your loins with truth*.

An accusative of the person is used with the impersonal verbs **grēdōn**, *to be hungry*; **huggrjan**, *to hunger*; **þaúrsjan**, *to thirst*; and also with **kar(a) ist**, *there is a care, it concerns*, as **ni kar-ist ina þizē lambē**, *he careth not for the sheep*.

The space and time over which an action extends are expressed by the accusative, as **qēmum dagis wig**, *they went a day's journey*; **jabái hvas þuk ananáuþjái rasta áina, gag-gáis miþ imma twōs**, *if anyone (whosoever) shall compel thee to go a mile, go with him two*; **salida twans dagans**, *he abode two days*.

láiþjan takes two accusatives, one of the person, and one of the thing taught, as **láisida ins in gajukōm manag**, *he*

taught them many a thing in parables. The following verbs and a few others have a double accusative in the active, one of the external object, and one of the predicate:—**táujan**, as **hrana þuk silban táujis þu?** *whom makest thou thyself?*; **waúrkJan**, as **raíhtōs waúrkeiþ stáigōs guþs unsaris**, *make ye straight the paths of our God*; **briggan**, as **sō sunja frijans izwis briggip**, *the truth shall make you free*; **dōmjan**, as **garaíhtana dōmidēdun guþ**, *they justified God*; **kunnan**, as **kunnands ina waír garaíhtana jah weiĥana**, *knowing him (to be) a just and holy man*; **bigitan**, as **bigētun þana siukan skalk háilana**, *they found the sick servant whole*; **qipan**, as **izwis ni qipa skalkans**, *I call you not servants*; **namnjan**, as **þanzei apaústaúluns namnida**, *whom he called apostles*; **rahnjan**, as **triggwana mik rahnida**, *he counted me faithful*; **háitan**, as **Daweid ina fráujan háitip**, *David calls him Lord*; **áigan**, as **attan áigum Abraham**, *we have Abraham as father.*

§ 291. Genitive. Many verbs govern the direct or indirect object in the genitive, as **hiþp meináizōs ungaláubeináis**, *help thou my unbelief*; **fraihna jah ik izwis áinis waúrdis**, *I will also ask you one word*; **saei allis skamáip sik meina aipþáu meináizē waúrdē**, **þizuh sunus mans skamáip sik**, *for whosoever shall be ashamed of me or my words, of him shall the son of man be ashamed.* Other examples are **brūkjan**, *to use*; **fulljan**, *to fill*; **fullnan**, *to become full*; **gaírnjan**, *to long for*; **ga-hráinjan**, *to make clean*; **ga-þarban**, *to abstain from*; **ga-weisōn**, *to visit*; **háiljan**, *to make whole*; **lustōn**, *to desire*; **niutan**, *to enjoy*; **þaúrban**, *to need*; &c.

The gen. is also governed by certain adjectives, as **ahmins weiĥis fulls**, *full of the Holy Ghost*; **frija ist þis witōdis**,

she is free from that law; similarly *flu*, much; *láus*, empty, void; *wans*, lacking, wanting; *waírpa*, worthy; etc.

The gen. is often used in a partitive sense, especially with *ni*, *ni waíhts*, the interrogative and indefinite pronouns; also with the cardinal numerals *pūsundi*, *taíhuntehund*, *twa hunda*, etc., and those expressing the decades (*twái tigjus*, etc., § 208). Examples are: *jah ni was im barnē*, they had no child; *ni waíht warþigōs*, nothing of (=no) condemnation; *hvas iswara*, which one of you; *lvō misdōnō*, what reward; *lvazuh abnē*, every man; *sums mannē*, a certain man; *ni áinshun þiwō*, no servant; *all bagmē gō-dáizē*, every good tree; *hvarjis þizē waírþip qēns*, of which of these shall she be wife; *wēsun áuk swē fimf þūsundjōs waírē*, for there were about five thousand men; *taíhuntehund lambē*, a hundred sheep; *twáim hundam skattē hláibōs ni ganōháí sind þáim*, two hundred pennyworth of bread is not sufficient for them; *dagē fidwōr tiguns*, fráisans fram diabuláu, being forty days tempted of the devil. A partitive gen. is also sometimes used with verbs, as *insandida skalk ei nēmi akranis*, he sent a servant that he might receive (some) of the fruit.

The gen. is also sometimes used adverbially, as *ni allis*, not at all; *raíhtis*, indeed; *fláus*, much, very much; *landis*, over the land, far away; *gistradagis*, to-morrow; *dagis hvizuh*, day by day; *nahts*, by night; *usleipam jáinis stadis*, let us pass over to the other side; *insandida ina háipjōs seináizōs*, he sent him into his field. The following adverbs of place govern the gen., when used prepositionally:—*hindana*, from behind, beyond; *innana*, from within, within; *ūtana* (*ūtaprō*), from without, out of; *ufarō* (also the dat.), over, above.

Amongst other examples of the use of the gen. may be mentioned: in *Saraípta Seidónáis*, unto *Sarepta* (a city) of *Sidon*; *Tyrē jah Seidōnē land*, the land of the *Tyrians* and *Sidonians* = *Tyre and Sidon*; *gaggip sums mannē fram þis faúramapleis synagōgeis*, there cometh a certain man from (the house) of the ruler of the synagogue; *gasah Iakōbu þana Zaíbaídaíaus*, he saw James the (son) of *Zebedee*; *Iudan* (acc.) *Iakōbáus*, *Judas* (the brother) of *James*; *was áuk jērē twalibē*, for she was (of the age) of twelve years.

§ 292. Dative. The following verbs and several others take a direct object in the dative case: *afwairpan*, to cast away, put away; *andhafjan*, to answer; *baírgan*, to keep, preserve; *balwjan*, to torment; *frabugjan*, to sell; *fraliusan*, to lose; *fraciman*, to spend, consume; *frapjan*, to understand; *frakunnan*, to despise; *gáumjan*, to perceive; *idweitjan*, to upbraid; *kukjan*, to kiss; *tēkan*, *attēkan*, to touch; *ufarmunnōn*, to forget. The verbs *fracistjan*, *usqistjan*, and *usqiman*, to destroy; *wairpan*, to cast; *uswairpan* and *usdreiban*, to cast out, sometimes take the dative and sometimes the accusative without a distinction in meaning. A few other verbs take the dative or accusative with a change of meaning, as *ana-háitan*, with dat. to scold, with acc. to invoke; *uskiusan*, with dat. to reject, with acc. to prove, test.

Many adjectives take a dative, as *aglus*, difficult; *anda-neips*, hostile; *ansteigs*, gracious; *azētizō*, easier; *brūks*, useful; *gōps*, good; *hulps*, gracious; *kunps*, known; *liufs*, dear; *mōdags*, angry; *rapizō*, easier; *skula*, guilty, liable to; *skulds*, owing; *swērs*, honoured; *swikunps*, manifest; *unkunps*, unknown; *wiprawairps*, opposite.

The dative together with *wisan* or *wairpan* often has the same meaning as *haban*, as *ni was im barnē*, they had no

children; saúrga mis ist mikila, I have great sorrow; wairþiþ þus fahēþs, thou shalt have joy; ei uns wairþái þata arbi, that we may have the inheritance.

The dative is often used reflexively, as *leihvan sis, to borrow; rōdida sis áins, he spake within himself; ni ōgs þus, be (thou) not afraid; ni faúrhteip izwis, be (ye) not affrighted; frawaúrhta mis, I have sinned; þankjan sis or mītōn sis, to think to oneself.*

The dative also discharges the functions of the old ablative, instrumental, and locative, as *wōpida Iēsus stibnái mikilái, Jesus cried with a loud voice; slōhun is háubip ráusa, they smote his head with a reed. After the comparative where we should use than together with a nominative; as-sa-afar mis gagganda swinþōza mis ist, he that cometh-after me is mightier than I; niu sáiwaia máis ist fōdeinái jah leuk wastjōm, is not the life more than meat, and the body than raiment; swēgnida aħmin Iēsus, Jesus rejoiced in spirit; naht jah daga, by night and day.*

For the dative absolute, see § 300.

Adjectives.

§ 292. Adjectives agree with their nouns in number, gender, and case not only when used attributively, but also when the adjective follows the noun, either predicatively or in apposition. To this general rule there are a few exceptions.

(1) An adjective accompanying *managei, people, multitude*, and *hiuhma, crowd*, mostly occurs in the masculine plural, as *jah was managei beidandans Zakariins, and the people waited for Zacharias; jah alls hiuhma was manageins beidandans, and the whole crowd of the people was waiting* (the Gr. has προσευχόμενον, *praying*).

(2) Grammatical feminines are occasionally treated as masculines, or even when denoting things as neuters; and grammatical neuters (when suggesting persons) as masculines, as *bigat unhulþōn usgaggana*, *she found the devil gone out*; *ei kanniþ wēsi handugei guþs*, *that the wisdom of God might be known*; *ni wairþiþ garahts álahun leikē*, *no man* (lit. *no one of bodies*) *becometh just*.

(3) When the same adjective refers both to masculine and feminine beings, it is put in the neuter plural, as *wēsunuh þan garahta ba in andwairþja guþs*, *and they (Zacharias and Elizabeth) were both righteous before God*.

§ 294. The strong and weak forms of adjectives are employed in much the same manner as in the other old Germanic languages; that is, adjectives used without the definite article follow the strong declension, and those with the definite article follow the weak declension, as *was drus is mikils*, *great was the fall of it*; *ni mag bagms þiuþeigs akrana ubila gatáujan*, *a good tree cannot produce evil fruit*; *háirdeis sa gōða*, *the good shepherd*; *untē baúrgs ist þis mikilins þiudanis*, *for it is the city of the great king*.

All cardinal numerals, the ordinal numeral *anþar*, *second*, the possessive pronouns *meins*, *my*; *þeins*, *thy*; etc., the pronominal adjectives *sums*, *some*; *alls*, *all*; *jáins*, *that*; *swaleiks*, *such*; etc., as also the adjectives *fulls*, *full*; *ganōhs*, *enough*; *halbs*, *half*; *midjis*, *middle*; are always declined strong.

All ordinal numerals (except *anþar*), all adjectives in the comparative degree, all the old superlatives ending in *-ma*, as *fruma*, *first*; *aftuma*, *last*; the present participle (except in the nom. sing. masc., see § 200), and *sama*, *same*; *silba*, *self*; are always declined weak.

Pronouns.

§ 295. The nominative of the personal pronouns is generally omitted, except when the person is to be mentioned with special emphasis. When a pronoun stands for two substantives of different genders it is put in the neuter plural, as *mippaneī þō wēsun jáinar*, *while they (Joseph and Mary) were there*; *is* is sometimes used where we should expect *sa*, as *ip is dugann mērjan flu . . . swaswē is ni mahta in baúrg galeipān*, *but he (the leper) began to publish it widely . . . so that he (Jesus) could not enter into the city*; *saei bigitiþ sáiwala seina, fraqisteiþ izái, jah saei fraqisteiþ sáiwalái seinái in meina, bigitiþ þō*, *he that findeth his life shall lose it, and he that loseth his life for my sake shall find it*.

The reflexive pronoun always relates to the subject of its own sentence, as *nih Saúlaúmōn in allamma wulpáu seinamma gawasida sik swē áins þizē*, *not even Solomon in all his glory was clothed like one of these*; *swa lagga hweila swē miþ sis haband brūpfad, ni magun fastan*, *as long as they [sunjus] have the bridegroom with them, they cannot fast*; *jah [Iēsus] gawaúrhta twalif du wisan miþ sis*, *and [Jesus] appointed twelve to be with him*; *jah suns ufkunnands Iēsus ahmin seinamma þatei swa þái mitōdēun sis, qaþ du im*, *and immediately Jesus perceiving in his spirit that they so reasoned within themselves, said to them*.

The manner in which the possessive pronoun of the third person is expressed, has already been stated in § 222, examples are:—*qipa izwis þatei haband mizdōn seina*, *I tell you that they have their reward*; *urrann sa saiaands du saian fráíwa seinamma*, *the sower went forth to sow his seed*; *dáupidái*

wēsun allái andháitandans frawaúrhtim seinaim, *they were all baptized confessing their sins*; þugkeip im áuk ei in filuwaúrdein seinái andháusjáindáu, *for it seems to them that they will be heard for their much talking*. On the other hand we have: aflōtiþ mannam missadēdins izē, *ye forgive men their sins*; jah [qinō] baþ ina ei þō unhulþōn uswaúrpi us dauhtr izōs, *and [the woman] begged that he would cast forth the devil out of her daughter*; jah qimands Iēsus in garda Paítráus gasahv swaíhrōn is ligandein jah in heitōm jah attaitōk handáu izōs, *and Jesus coming into the house of Peter, he saw his mother-in-law lying and in a fever and he touched her hand*.

sama, *same*, as substantive and adjective, is used both with and without the article, as niu jah mōtarjōs þata samō táujand? *do not even the publicans the same?*; in þamma samin landa, *in the same country*; ei samō hugjáima jah samō fraþjáima, *that we may think the same thing and mind the same thing*; sijáina þō twa du leika samin, *they two (man and wife) shall become the same flesh*.

silba, *self*, is always either actually or virtually appositional, as silba atta, *the father himself*; ik silba, *I myself*; nasei þuk silban, *save thyself*; ik gabaírtja imma mik silban, *I will manifest myself to him*; silba faúraqimip, *he himself shall come before*. The genitive of silba used with possessive pronouns agrees in number and gender with the noun, as þeina silbōns sáiwala þairhgaggiþ háirus, *a sword shall pierce thine own soul*; waúrstw sein silbins kiusái hvarjizuh, *each man should test his own work*.

The reciprocal pronoun is expressed by means of the personal pronouns and the adverb missō, *reciprocally*, or by using anþar twice, as ni þanamáis nu uns missō stōjáima,

let us not therefore judge one another any more; jah qēpun du sis missō, and they said one to another; untē sijum anþar anþaris liþus, for we are members one of another; where liþus is in the singular agreeing with anþar.

The antecedent to a relative pronoun is sometimes omitted, the relative may then be either in the case required by the verb of its own clause or in that required by the verb of the principal clause, as *hva wileiþ ei táujáu þammei* (for *þamma þanei*) *qipiþ þiudan Iudaiē? what will ye that I do to him whom ye call king of the Jews?*; *wáit atta izwar þizei* (for *þata þizei*) *jus þaúrþuþ, your father knows of what ye have need.* Instead of the conjunction *þatei*, *that*, properly the nom. acc. sing. neut. of *saei*, there occurs *þammei* or *þizei* when the verb of the principal sentence governs the dative or genitive, as *iþ áins þizē, gáumjands þammei hráins warþ, and one of them, perceiving that he was cleansed; lálsari, niu kara (ist) þuk þizei fraqistnam? master, carest thou not that we perish?*

On the genitive governed by the interrogative and indefinite pronouns when used partitively, see § 291.

Verbs.

§ 296. **Tenses.** The future simple is generally expressed by the present, as *gasaþviv þana sunu mans, ye shall see the son of man; inuh þis bileiþái manna attin seinamma jah áipein seinái, for this reason a man shall leave his father and his mother.* The future is sometimes also expressed by the present tense forms of *skulan*, *shall*; *haban*, *to have*; *duginnan*, *to begin*; together with an infinitive, as *saei skal stōjan qiþwans jah dáuþans, who shall judge the quick and the dead; þarei ik im, þaruh sa andbahts meins wisan*

habáiþ, *where I am, there shall also my servant be*; **gáunōn jah grētan duginnip**, *ye shall mourn and weep*.

The simple preterite is used in Gothic where we in Mod. English use either the preterite, perfect, or pluperfect, as **jah stibna qam us himinam**, *and there came a voice from heaven*; **ni jus mik gawalidēduþ**, *ak ik gawalida izwis*, *ye have not chosen me, but I have chosen you*; **managans áuk gaháílida**, *for he had healed many*. A present participle along with the preterite of **wisan**, *to be*, is sometimes used, as in Mod. English, to express a continuative past tense, as **was Iōhannēs dáuþjanda**, *John was baptizing*; **wēsun sipōnjōs fastandans**, *the disciples were fasting*.

§ 297. **Voices.** Special forms of the passive voice are extant in the present tense of the indicative and subjunctive only, as **dáuþjada**, *he is baptized*; **jah þu, barnilō, praúfētus háuhistins háitazá**, *and thou, child, shalt be called the prophet of the Highest*; **aflētanda þus frawaúrhteis þeinōs**, *thy sins are forgiven thee*; **ei andhuljáindáu us managáim háirtam mitōneis**, *that the thoughts of many hearts may be revealed*. The other forms of the passive voice are expressed by the past participle and one of the auxiliary verbs **wisan**, *to be*; **wairþan**, *to become*; as **gamēliþ ist**, *it is written*; **apþan izwara jah tagla háubidis alla garapana sind**, *but the very hairs of your head are all numbered*; **qam Iēsus jah dáuþiþs was fram Iōhannē**, *Jesus came and was baptized by John*; **gaáiwiskōþs wairþa**, *I shall be ashamed*; **sabbatō in mans warþ gaskapans**, *the sabbath was made for man*; **gamarzidái waúrþun in þamma**, *they were offended at him*.

§ 298. **Subjunctive.** The subjunctive is used very often in principal sentences to express a wish or command, as **ni briggáis ups in fráistubnjái**, *lead us not into temptation*;

paírhgaggálma ju und Bēplahaím, jah saihwáima waúrd pata waúrþanō, *let us go now into Bethlehem, and see this thing* (lit. *word*) *which is come to pass*; **ak háitadáu Iōhannēs**, *but he shall be called John*; **wáinei þiudanō-dēdeip**, *would that ye reigned as kings*. It is also used in direct dubitative questions, as **hva qipáu?** *what shall I say?* **hwáiwa meináim waúrdam galáubjáiþ?** *how shall ye believe my words?*; **hvas þanu sa sijái?** *who then can this be?*

The most important cases in which the subjunctive is used in subordinate sentences are :—

(1) In indirect or reported commands or entreaties, as **anabáuþ im ei mann ni qēþeina**, *he commanded them that they should not tell any man*; **wiljáu ei mis gibáis háubip Iōhannis**, *I will that thou give me the head of John*.

(2) In reported speech when the principal sentence is negative or subjunctive or is a question implying uncertainty, as **ni galáubidēdun þatei is blinda wēsi**, *they did not believe that he had been blind*; **jah jabái qeþjáu þatei ni kunnjáu ina, sijáu galeiks izwis liugnja**, *and if I were to say, I know him not, I shall be a liar like you*; **hva wileis ei táujáu þus?** *what wilt thou that I do for thee?*

(3) In indirect propositions governed by verbs of hoping, trusting, supposing, and the like, as **wēnja ei kunneiþ**, *I hope that ye know*; **þáiei trauáidēdun sis ei wēseina garaihtái**, *who trusted in themselves that they were righteous*; **jáinái hugidēdun þatei is bi slēp qēþi**, *they supposed that he was speaking about sleep*.

(4) In statements reported at second hand, as **weis háusi-dēdum ana witōða þatei Xristus sijái du áiwa**, *we have heard out of the law that Christ abideth for ever*.

(5) In indirect questions, as *frēhun ina skuld-u síjái mann qēn afsatjan*, *they asked him whether it was lawful for a man to put away his wife*; *ni wissa hva rōdidēdi*, *he knew not what he should say*; *ni haband hva matjáina*, *they have nothing to eat*.

(6) In a relative clause attached to an imperative or a subjunctive clause, as *atta, gif mis sei undrinnái mis dáił áigins*, *father, give me the portion of property which falleth to me*; *saei habái áusōna du háusjan, gaháusjái*, *he that hath ears to hear, let him hear*. The verb in a relative clause is also in the subjunctive when the principal clause is interrogative or negative, as *hvas sa ist saei frawaúrhtins aflētái?* *who is this who forgiveth sins?*; *nih allis ist hva fulginis þatei ni gabaírtjáiđáu*, *for there is nothing hid, which shall not be manifested*.

(7) In conditional clauses implying hypothesis or uncertainty, as *jabái hvas mis andbahtjái, mik láistjái*, *if any man serve me, let him follow me*; *nih qēmjáu jah rōdidēdjáu du im, frawaúrht ni habáidēdeina*, *if I had not come and spoken to them, they would not have had sin*.

(8) Frequently in adverbial clauses which express a reason, as *ni manna giutiþ wein juggata in balgins faírnjans, íbái áuftō distairái wein þata niujō þans balgins*, *no man poureth new wine into old bottles, lest perchance the new wine burst the bottles*.

(9) To express purpose, as *attaúhun þata barn, ei tawidēdeina bi biúhtja witōdis*, *they brought the child that they might do according to the custom of the law*; *frawardjand andwairþja seina, ei gasaíhváindáu mannam fastandans*, *they disfigure their faces, that they may appear unto men to fast*.

(10) The temporal conjunction **faúrþizei** is always followed by the subjunctive, as **wáit atta izwar þizei jus þaúrþuþ, faúrþizei jus bidjáip ina**, *your father knoweth what ye need before ye ask him.*

§ 299. **Infinitive.** The infinitive or a clause containing an infinitive is often used as the subject or object of a finite verb. (1) As subject:—**ni gōþ ist niman hláif barnē jah waírþan hundam**, *it is not good to take the children's bread and to cast it to dogs*; **warþ afsláupnan allans**, *it came to pass that they were all amazed*; **warþ þairhgaggan imma þairh atisk**, *it came to pass that he went through the cornfields.* (2) As object:—**ōhtēdun fraihnan ina**, *they feared to ask him*; **sōkidēdun attēkan imma**, *they sought to touch him*; **qīpand usstass ni wīsan**, *they say that there is not any resurrection.*

The infinitive with and without **du** is also used to express purpose, as **qēmūn saihvan**, *they came to see*; **gagg þuk silban atáugjan gudjin**, *go, show thyself to the priest*; **sat du áihtrōn**, *he sat for the purpose of begging.*

The passive infinitive is variously expressed. (1) Generally by **waírþan** and a past participle, as **skal sunus mans uskusans waírþan**, *the son of man shall be rejected.* (2) Not unfrequently by the active infinitive, as **qēmūn þan mōtarjōs dáupjan**, *then came the publicans to be baptized*; **qēmūn háiljan sik saúhtē seináizō**, *they came to be healed of their infirmities.* (3) Occasionally by **mahts wisan**, **skuld wisan**, along with an active infinitive, as **maht wēsi frabugjan**, *it might have been sold* (lit. *it were possible to sell*); **hvalwa þu qīpis, þatei skulds ist usháuhjan sa sunus mans?** *how sayest thou, that the son of man must be lifted up?*

§ 300. **Participles.** The dative of the participles is

often used absolutely like the ablative in Latin, and the genitive in Greek, as *jah usleiþandin Iēsua in skipa, gaqēmun sik manageins flu du imma, Jesus having passed over in the ship, there came together to him a great multitude; dalap þan atgaggandin imma af fairgunja, laistidēdun afar imma iumjōns managōs, when he was come down from the mountain, great multitudes followed after him.*

TEXT.



ULFILAS.

Ulfilas (Gothic Wulfila) was born about the year 311 A.D., but where his birthplace was in the wide tract of country then inhabited by the Goths, is not known. Although Ulfilas was born and grew up among the Goths, he was of Cappadocian descent. According to the testimony of the historian Philostorgius, the parents, or perhaps rather the grandparents, of Ulfilas were natives of Sadagolthina, near the town of Parnassus in Cappadocia, who had been carried off as captives by the Goths, during an irruption made by this people into the northern parts of Asia Minor in the year 267.

In the year 332 he accompanied an embassy to Constantinople, where he remained until 341. In the latter year he was consecrated bishop of the Goths dwelling North of the Danube. For seven years (341-8) he laboured zealously among the Goths in Dacia, and won over a great multitude of them to the Christian faith. But the persecution and oppression, which Ulfilas and his converts suffered through Athanaric, became so great that he applied to Constantinus in 348 for permission to lead his converts into Roman territory. Constantinus readily granted the request, and Ulfilas accordingly led a great number of his people across the Danube, and settled near Nicopolis in Moesia, at the foot of the Balkan mountains, where he preached and laboured until his death, which took place in 383 while on a visit to Constantinople.

By far the most important source of our knowledge of the life and work of Ulfilas is found in the account of him given by Auxentius, from which we extract the following passage (for the full account the

reader must be referred to the work: 'Über das Leben und die Lehre des Ulfila,' by G. Waitz, Hannover, 1840).

'Eo *ita* *praedicante* et per Christum cum dilectione deo patri gratias agente haec et his similia exsequente, quadraginta annis in episcopatu gloriose florens, apostolica gratia grecam et latinam et goticam linguam sine intermissione in una et sola ecclesia Christi predicavit, quia et una est ecclesia dei vivi, columna et firmamentum veritatis, et unum esse gregem Christi domini et dei nostri, unam culturam et unum aedificium, unam virginem et unam sponsam, unam reginam et unam vineam, unam domum, unum templum, unum conventum esse Christianorum, cetera vero *omnia* conventicula non esse ecclesias dei, sed synagogas esse satanae adserebat et contestabatur. Et haec omnia de divinis scribentibus eum dixisse et nos describisse qui legit intelligat. Qui et ipsis tribus linguis plures tractatus et multas interpretationes volentibus ad utilitatem et ad aedificationem, sibi ad aeternam memoriam et mercedem post se dereliquit. Quem condigne laudare non sufficio et penitus tacere non audeo; cui plus omnium ego sum debitor, quantum et amplius in me laborabit, qui me a prima etate mea a parentibus meis discipulum suscepit et sacras litteras docuit et veritatem manifestavit et per misericordiam dei et gratiam Christi et carnaliter et spiritaliter ut filium suum in fide educavit.'

Sokrates expressly mentions that Ulfilas invented the Gothic alphabet, and that he translated the whole of the Scriptures into Gothic, with the exception of the four books of Kings, which he is said to have omitted so as not to excite the warlike spirit of his people. The latter remark was no doubt a pure invention on the part of Sokrates, because the books of Joshua and Judges would have even been more likely to stimulate the Gothic passion for fighting than the books of Kings. The probability is, as Bradley points out, that Ulfilas did not live to finish his translation, and that he intended to leave to the last the books which he thought least important for his great purpose of making good Christians.

The Manuscripts, containing the fragments of the biblical translation which have come down to us, are not contemporary with Ulfilas; but

were written in Italy about the year 500. The fragments of the New Testament all point to one and the same translator, but the two small fragments of the books of Ezra and Nehemiah differ so much in style from those of the New Testament, that scholars now regard them as being the work of a later translator. It is also highly improbable that Ulfilas was the author of the fragments of a commentary on the Gospel of St. John, first published by Massmann under the title: 'Skeireins aīwaggēljōns þairh Jōhannēn,' Munich, 1834.

The Manuscripts, containing the fragments of Gothic, which have come down to us, are the following:—

I. Codex argenteus in the University library of Upsala. The codex contained originally on 330 leaves the four Gospels in the order Matthew, John, Luke, Mark; of which 177 leaves are still preserved.

II. Codex Carolinus, a codex rescriptus, in the library of Wolfenbüttel. This, consisting of four leaves, contains about forty-two verses of Chapters xi–xv of the Epistle to the Romans.

III. Codices Ambrosiani, five fragments (codices rescripti), in the Ambrosian library at Milan.

Codex A contains on ninety-five leaves fragments of the Epistles to the Romans, Corinthians, Ephesians, Galatians, Philippians, Colossians, Thessalonians, to Timothy, Titus, and Philemon; and a small fragment of a Gothic Calendar.

Codex B contains on seventy-seven leaves the second Epistle to the Corinthians complete, and fragments of the Epistles to the Corinthians (first Epistle), Galatians, Ephesians, Philippians, Colossians, Thessalonians, to Timothy, and to Titus.

Codex C, consisting of two leaves, and containing fragments of Chapters xxv–xxvii of St. Matthew.

Codex D, consisting of three leaves, and containing fragments of the books of Ezra and Nehemiah.

Codex E, consisting of eight leaves (three of which are in the Vatican at Rome), and containing a fragment of a commentary on St. John. See above.

IV. Codex Turinensis, in Turin, consisting of four damaged

leaves, and containing the fragments of the Epistles to the Galatians and Colossians.

For other fragments of Gothic which have come down to us, see the article 'Gotische Literatur,' by E. Sievers, in Paul's Grundriss der germanischen Philologie, vol. ii. pp. 69, 70.

The following short list of books and articles will be useful to students wishing to pursue a further study of Gothic :—

(1) **The history of the Goths and the life of Ulfilas.** Über das Leben und die Lehre des Ulfila, by G. Waitz, Hannover, 1840. Über das Leben des Ulfilas und die Bekehrung der Gothen zum Christentum, by W. Bessel, Göttingen, 1860. Ulfilas, Apostle of the Goths, by Ch. A. A. Scott, Cambridge, 1885. The Goths, by H. Bradley, London, 1890.

(2) **Editions.** Ulfilas, by H. C. von der Gabelentz and J. Loebe, 2 vols., Altenburg und Leipzig, 1836–1846. Volume i, containing the text, Latin translation, and critical notes, is now antiquated. But vol. ii, containing the glossary and grammar, is very valuable, especially for the accidence and syntax. Ulfilas, by H. F. Massmann, Stuttgart, 1857, containing also a Latin and a Greek text, notes, glossary, grammar, and historical introduction. For a faithfully printed copy of the various Manuscripts all later editors of Ulfilas are especially indebted to the edition by A. Uppström, which appeared in parts, Upsala, 1854–1868 (Codex Argenteus, 1854; Decem codicis argentei rediviva folia, 1857; Fragmenta gothica selecta, 1861; Codices gotici ambrosiani, 1864–1868). Vulfila, oder die gotische Bibel, by E. Bernhardt, Halle, 1875, containing a most valuable introduction, Greek text, and commentary. The first Germanic Bible, translated from the Greek by the Gothic bishop, Wulfila, in the fourth century, and the other remains of the Gothic language. With an introduction, a syntax, and a glossary, by G. H. Balg, Milwaukee, Wis., 1891. Ulfilas, by M. Heyne, ninth edition, Paderborn, 1896, containing also a grammar and glossary. It is from this edition that our specimens have been taken.

For a fairly complete list of the various editions of Ulfilas, see the introduction to Bernhardt's edition, pp. lxii–lxv.

Streitberg - Die 1. got. Bibel (Winter Hef.)

(3) **Glossaries.** Gothisches Glossar, by E. Schulze, Magdeburg, 1847; this is the most complete Gothic glossary. Vergleichendes Wörterbuch der gotischen Sprache, by L. Diefenbach, vols. 1, 2, Frankfurt, 1851. A Moeso-Gothic Glossary, with an introduction, an outline of Moeso-Gothic grammar, and a list of Anglo-Saxon and Old and Modern English words etymologically connected with Moeso-Gothic, by W. W. Skeat, London, 1868. A Comparative glossary of the Gothic Language, by G. H. Balg, Mayville, 1887-1889. Grundriss der gotischen Etymologie, by S. Feist, Strassburg, 1888; containing merely a selection of the Gothic vocabulary. Kurzgefasstes etymologisches Wörterbuch der gotischen Sprache, by C. C. Uhlenbeck, Amsterdam, 1896. Cp. also (2) above.

(4) **Grammars, &c.** Die gotische Sprache by L. Meyer, Berlin, 1869. Altdeutsche Grammatik, by A. Holtzmann, Leipzig, 1870-1875, containing the phonology of the old Germanic languages. Gotische Grammatik, by W. Braune, fourth edition, Halle, 1895. Kurzgefasste gotische Grammatik, by E. Bernhardt, Halle, 1885. An Introduction, phonological, morphological, syntactic, to the Gothic of Ulfilas, by T. le Marchant Douse, London, 1886. Gotisches Elementarbuch, by W. Streitberg, Heidelberg, 1897. See also (2) above. Die Aussprache des Gotischen zur Zeit des Ulfilas, by W. Weingärtner, Leipzig, 1858. Über die Aussprache des Gotischen, by F. Dietrich, Marburg, 1862. Geschichte der gotischen Sprache, by E. Sievers, in Paul's Grundriss der germanischen Philologie, vol. i. pp. 407-416.

(5) For a list of other works and articles relating to Gothic, see K. Goedeke's Grundriss zur Geschichte der deutschen Dichtung, second edition, Dresden, 1884, vol. i. pp. 7-11: and the two articles by E. Sievers mentioned above.

† 9. Feist Wörterbuch

AÍWAGGĒLJŌ PAÍRH MAÞPAIU.

CHAPTER VI.

- 1 Atsashviþ armaiōn izwara ni táujan in andwaíþja mannē du sašvan im; ašþpáu láun ni habáiþ fram attin izwaramma þamma in himinam.
- 2 Þan nu táujáis armaiōn, ni haúrnjáis faúra þus, swaswē pái liutans táujand in gaqumþim jah in garunsim, ei háuhjáindáu fram mannam; amēn qiþa izwis: andnēmun mizdōn seina.
- 3 Iþ þuk táujandan armaiōn ni witi hleidumei þeina, hva táuiþ tafshwō þeina,
- 4 ei sijái sō armahaftriþa þeina in fulhsnja, jah atta þeins saei sašviþ in fulhsnja, usgibiþ þus in bašrhtein.
- 5 Jah þan bidjáiþ, ni sijáiþ swaswē pái liutans, untē frijōnd in gaqumþim jah wašstam plapjō standandans bidjan, ei gáumjáindáu mannam. Amēn, qiþa izwis þatei haband mizdōn seina.
- 6 Iþ þu þan bidjáis, gagg in hēþjōn þeina, jah galūkands haúrdái þeinái bidei du attin þeinamma þamma in fulhsnja, jah atta þeins saei sašviþ in fulhsnja, usgibiþ þus in bašrhtein.
- 7 Bidjandansuþ-þan ni filuwaúrdjáiþ, swaswē pái þiudō; þugkeiþ im áuk ei in filuwaúrdein seinái andháusjáindáu.
- 8 Ni galeikōþ nu þáim; wáit áuk atta izwar þizei jus þaúr- buþ, faúrþizei jus bidjáiþ ina.

- 9 Swa nu bidjáip jus : Atta unsar þu in himinam, weihnái namō þein.
- 10 Qimái þiudinassus þeins. Wafrþái wilja þeins, swē in himina jah ana aifrþái.
- 11 Hláiþ unsarana þana sinteinan gif uns himma daga.
- 12 Jah aflēt uns þatei skulans sijáima, swaswē jah weis aflētam þáim skulam unsaráim.
- 13 Jah ni briggáis uns in fráistubnjái, ak láusei uns af þamma ubilin ; untē þeina ist þiudangardi jah mahts jah wulþus in áiwins. Amēn.
- 14 Untē jabái aflētiþ mannam missadēdins izē, aflētiþ jah izwis atta izwar sa ufar himinam.
- 15 Ip jabái ni aflētiþ mannam missadēdins izē, ni þáu atta izwar aflētiþ missadēdins izwarōs.
- 16 Appan biþē fastáiþ, ni wafrþáiþ swaswē þái liutans gáurái ; frawardjand áuk andwafrþja seina, ei gasafrváindáu mannam fastandans. Amēn, qiþa izwis, þatei andnēmum mizdōn seina.
- 17 Ip þu fastands salbō háubiþ þein, jah ludja þeina þwah,
- 18 ei ni gasafrváizáu mannam fastands, ak attin þeinamma þamma in fulhsnja, jah atta þeins saei safrviþ in fulhsnja, usgibiþ þus.
- 19 Ni huzdjáiþ izwis huzda ana aifrþái, þarei malō jah nidwa frawardeiþ, jah þarei þiubōs ufgraband jah hlifand.
- 20 Ip huzdjáiþ izwis huzda in himina, þarei nih malō nih nidwa frawardeiþ, jah þarei þiubōs ni ufgraband nih stiland.
- 21 Þarei áuk ist huzd izwar, þaruh ist jah hafrtō izwar.
- 22 Lukarn leikis ist áugō : jabái nu áugō þein áinfaþ ist, allata leik þein liuhadein wafrþiþ ;
- 23 ip jabái áugō þein unsēl ist, allata leik þein riqizein wafrþiþ. Jabái nu liuhaf þata in þus riqiz ist, þata riqiz hvan filu !

- 24 Ni manna mag twáim fráujam skalkinōn; untē jabái
fijáip áinana, jah anþarana frijōþ; aþþáu áinamma
ufháuseip, ip anþaramma frakann. Ni maguþ guþa
skalkinōn jah mammōnin.
- 25 Dupþē qipa izwis: ni maurnáip sáiwalái izwarái hva
matjáip jah hva drigkáip, nih leika izwaramma hvē was-
jáip; niu sáiwala máis ist fōdeinái jah leuk wastjōm?
- 26 Insaftviþ du fuglam himinis, þei ni saiand nih sneipand,
nih lisand in banstins, jah atta izwar sa ufar himinam
fōdeip ins. Niu jus máis wulþrizans sijup þáim?
- 27 Ip hvas izwara maurnands mag anaáuكان ana wahstu
seinana aleina áina?
- 28 Jah bi wastjōs hva saúrgáip? Gakunnáip blōmans háip-
jōs, hváiwa wahsjand; nih arbáidjand nih spinnand.
- 29 Qipuh þan izwis þatei nih Saúlaúmōn in allamma wulþáu
seinamma gawasida sik swē áins þizē.
- 30 Jah þandē þata hawi háipjōs himma daga wisandō jah
gistradagis in aúhn galagip guþ swa wasjip, hváiwa máis
izwis leitul galáubjandans?
- 31 Ni maurnáip nu qipandans: hva matjam aþþáu hva drig-
kam, aþþáu hvē wasjáima?
- 32 All áuk þata þiudōs sōkjand; wáituh þan atta izwar sa
ufar himinam þatei þaúrþup — —

CHAPTER VIII.

- 1 Dalap þan atgaggandin imma af fafrgunja, láistidēdun
afar imma iumjōns managōs.
- 2 Jah sái, manna þrútsfill hæbands durinnands inwáit ina
qipands: fráuja, jabái wileis, magt mik gahráinjan.
- 3 Jah ufrakjands handu attastōk imma qipands: wiljáu,
wafrþ hráins! jah suns hráin warþ þata þrútsfill is.

- 4 Jah qap imma Iēsus : sašlv ei mann ni qipáis, ak gagg, þuk silban atáugei gudjin, jah atbaír giba Ǫōei anabáuþ Mōsēs du weitwōdipái im.
- 5 Afaruh þan þata inn atgaggandin imma in Kafarnaum, duatiddja imma hundafaps bidjands ina,
- 6 jah qipands : fráuja, þiumagus meins ligip in garda usliþa, harduba balwiþs.
- 7 Jah qap du imma Iēsus : ik qimands gaháilja ina.
- 8 Jah andhafjands sa hundafaps qap : fráuja, ni im waírps ei uf hrōt mein inn gaggáis, ak Ǫatáinei qip waúrda jah gaháilniþ sa þiumagus meins.
- 9 Jah áuk ik manna im habands uf waldufnja meinamma, gadraúhtins, jah qiþa du þamma : gagg, jah gaggip ; jah anþaramma : qim, jah qimiþ ; jah du skalka meinamma : tawei þata, jah táujiþ.
- 10 Gaháusjands þan Iēsus sildaleikida, jah qap du þáim afarláistjandam : amēn, qiþa izwis, ni in Israēla swaláuda galáubein bigat.
- 11 Aþþan qiþa izwis Ǫatei managái fram urrunsa jah saggqa qimand, jah anakumbjand miþ Abrahamama jah Isaka jah Iakōba in þiudangardjái himinē :
- 12 ip þái sunjus þiudangardjōs uswaírpanda in riqis þata hindumistō ; jáinar waírpiþ grēts jah krusts tunpiwē.
- 13 Jah qap Iēsus þamma hundafada : gagg, jah swaswē galáubidēs waírþái þus. Jah gaháilnōda sa þiumagus is in jáinái hveilái.
- 14 Jah qimands Iēsus in garda Paítráus, gasalv swašhrōn is ligandein jah in heitōm.
- 15 Jah attaštōk handáu izōs jah afašlōt ija sō heitō ; jah urráis jah andbahtida imma.
- 16 At andanahtja þan waúrþanamma, atbērun du imma

- daimōnarjans managans, jah uswarȚ Țans ahmans waúrda,
jah allans Țans ubil habandans gaháilida,
- 17 ei usfullnōdēdi Țata gamēlidō ȚaĪrh Ēsaġan praúfētu
qīȚandan : sa unmahtins unsarōs usnam jah saúhtins
usbar.
- 18 Gasafhvands Țan Iēsus managans hiuhmans bi sik, hašhāt
galeiȚan sipōnjans hinda marein.
- 19 Jah duatgaggands áins bōkareis qaȚ du imma : láisari,
láistja Țuk, Țishvaduh Țadei gaggis.
- 20 Jah qaȚ du imma Iēsus : faúhōns grōbōs áigun, jah fuglōs
himinis sitlans, iȚ sunus mans ni habáiȚ hvar háubiȚ sein
anahnáiwjái.
- 21 AnȚaruh Țan sipōnjē is qaȚ du imma : fráuja, usláuwei
mis frumist galeiȚan jah gafilhan attan meinana.
- 22 IȚ Iēsus qaȚ du imma : láistei afar mis, jah lēt Țans dáu-
Țans filhan seinans dáuȚans.
- 23 Jah inn atgaggandin imma in skip, afar iddjēdun imma
sipōnjōs is.
- 24 Jah sái, wēgs mikils warȚ in marein, swaswē Țata skip
gahuliȚ waŕȚan fram wēgim ; iȚ is saŕslēȚ.
- 25 Jah duatgaggandans sipōnjōs is urráisidēdun ina qīȚan-
dans : fráuja, nasei unsis, fraqistnam.
- 26 Jah qaȚ du im Iēsus : hwa faúrhteiȚ, leitiȚ galáubjandans !
Țanuh urreisands gasōk windam jah marein, jah warȚ wis
mikil.
- 27 IȚ Țái mans sildaleikidēdun qīȚandans : hvileiks ist sa,
ei jah windōs jah marei ufháusjand imma ?
- 28 Jah qimandin imma hinda marein in gáuja Gaŕgaŕsainē,
gamōtidēdun imma twái daimōnarjōs us hláiwasnōm
rinnandans, sleidjái filu, swaswē ni mahta manna usleiȚan
ȚaĪrh Țana wig jáinana.

- 29 Jah sái, hrōpidēdun qīþandans: hva uns jah þus, Iēsu, sunáu guþs? qamt hēr faúr mēl balwjan unsis?
- 30 Wasuh þan fafrra im haírda sweinē managáizē haldana.
- 31 Ip þō skōhsla bēdun ina qīþandans: jabái uswafrpis uns, usláuþei uns galeiþan in þō haírda sweinē.
- 32 Jah qaþ du im: gaggiþ! Ip eis usgaggandans galipun in haírda sweinē; jah sái, run gawaúrhēdun sis alla sō haírda and driusōn in marein, jah gadáuþnōdēdun in watnam.
- 33 Ip pái haldandans gaplaúhun jah galeiþandans gatafhun in baúrg all bi þans daimōnarjans.
- 34 Jah sái, alla sō baúrgs usiddja wiþra Iēsu, jah gasaflvandans ina bēdun ei usliþi hindar markōs izē.

CHAPTER XI.

- 1 Jah warþ, biþē usfullida Iēsus anabiudands páim twalif sipōnjam seináim, ushōf sik jáinþrō du láisjan jah mērjan and baúrgs izē.
- 2 Ip Iōhannēs gaháusjands in karkarái waúrstwa Xristáus, insandjands bi sipōnjam seináim qaþ du imma:
- 3 þu is sa qimanda þáu anþarizuh beidáima?
- 4 Jah andhafjands Iēsus qaþ du im: gaggandans gateihþ Iōhannē þatei gaháuseiþ jah gasaflviþ.
- 5 Blindái ussaflvand, jah haltái gaggand, þrūtsfillái hráinjái wafrþand, jah báudái gaháusjand, jah dáuþái urreisand, jah unlēdái waslamērjanda:
- 6 jah áudags ist hvazuh saei ni gamarzjada in mis.
- 7 At páim þan afgaggandam, dugann Iēsus qīþan páim manageim bi Iōhannēn: hva usiddjēduþ ana áuþida saflvan? ráus fram winda wagidata?

- 8 Akei hva usiddjēduþ saſhvan? mannan hnasqjáiṃ wastjōm gawasidana? Sáí, þáiei hnasqjáiṃ wasidái sind, in gardim þiudanē sind.
- 9 Akei hva usiddjēduþ saſhvan? praúfētu? Jáí, qiþa izwis: jah managizō praúfētáu.
- 10 Sa ist áuk bi þanei gámēliþ ist: sái, ik insandja aggilu meinana faúra þus, saei gamanweiþ wig þeinana faúra þus.
- 11 Amēn, qiþa izwis: ni urráis in baúrim qinōnō máiza Iōhannē þamma dáupjandin; iþ sa minniza in þiudangardjái himinē máiza imma ist.
- 12 Framuh þan þáim dagam Iōhannis þis dáupjandins und hita þiudangardi himinē anamahtjada, jah anamahtjandans frawilwand þō.
- 13 Allái áuk praúfēteis jah witōþ und Iōhannē faúraqēþun: jah jabái wildēdeiþ miþ niman, sa ist Hēlias, saei skulda qiman.
- 15 Saei habái áusōna háusjandōna, gaháusjái.

AIWAGGĒLJŌ PAIRH MARKU

anastōdeiþ.



CHAPTER I.

- 1 Anastōdeins afwaggēljōns Iēsusis Xristáus sunáus guþs.
- 2 Swē gamēliþ ist in Ēsařin praufētáu : sái, ik insandja aggilu meinana faúra þus, saei gamanweiþ wig þeinana faúra þus.
- 3 Stibna wōþjandins in áupidái : manweiþ wig fráujins, rafhtōs waúrkeiþ stáigōs guþs unsaris.
- 4 Was Iōhannēs dáuþjands in áupidái jah mērjands dáuþein idreigōs du aflageinái frawaúrhtē.
- 5 Jah usiddjēdun du imma all Iudaialand jah Iafrusaúlymeis, jah dáuþidái wēsun allái in Iaúrdanē ahváí fram imma, andháitandans frawaúrhtim seináim.
- 6 Wasuþ-þan Iōhannēs gawasiþs taglam ulbandáus jah gafrda filleina bi hup seinana, jah matida þramsteins jah miliþ háipiwiþk,
- 7 jah mērida qiþands : qimiþ swinþōza mis sa afar mis, þizei ik ni im wafrþs anahneiwards andbindan skáudaráip skōhē is.
- 8 Aþþan ik dáuþja izwis in watin, iþ is dáuþeiþ izwis in ahmin weihamma.
- 9 Jah warþ in jáináim dagam, qam Iēsus fram Nazaraþ Galeilaias, jah dáuþiþs was fram Iōhannē in Iaúrdanē.

- 10 Jah suns usgaggands us þamma watin gasahr uslukanans himinans, jah ahman swē ahak atgaggandan ana ina.
- 11 Jah stibna qam us himinam : þu is sunus meins sa liuba, in þuzei wasla galeikáida.
- 12 Jah suns sái, ahma ina ustáuh in áupida.
- 13 Jah was in þizái áupidái dagē fidwōr tiguns fráisans fram Satanin, jah was miþ diuzam, jah aggileis andbahtidēdun imma.
- 14 Iþ afar þatei atgibans warþ Iōhannēs, qam Iēsus in Galeilaia mērijands aſwaggēljōn þiudangardjōs guþs,
- 15 qipands þatei usfullnōda þata mēl jah atnēlvida sik þiudangardi guþs : idreigōþ jah galáubeiþ in aſwaggēljōn.
- 16 Jah hvarbōnds faúr marein Galeilaias gasahr Seimōnu jah Andraſan brōþar is, þis Seimōnis, waírpandans nati in marein ; wēsun áuk fiskjans.
- 17 Jah qaþ im Iēsus : hirjats afar mis, jah gatáuja igqis waírpān nutans mannē.
- 18 Jah suns aflētandans þō natja seina láistidēdun afar imma.
- 19 Jah jáinþrō inn gaggands framis leitul gasahr Iakōbu þana Zasbaíðaiáus jah Iōhannē brōþar is, jah þans in skipa manwjandans natja.
- 20 Jah suns hafháit ins. Jah aflētandans attan seinana Zasbaíðaiu in þamma skipa miþ asnjam, galipun afar imma.
- 21 Jah galipun in Kafarnaum, jah suns sabbatō daga galeiþands in synagōgēn láisida ins.
- 22 Jah usfilmans waúrþun ana þizái láiseinái is ; untē was láisjands ins swē waldufni habands jah ni swaswē þái bōkarjōs.
- 23 Jah was in þizái synagōgēn izē manna in unhráinjamma ahmin, jah ufhrōþida

- 24 qíþands: fralēt, hva uns jah þus, Iēsu Nazōrēnái, qamt fraqistjan uns? Kann þuk, hvas þu is, sa weiha guþs.
- 25 Jah andbáit ina Iēsus qíþands: þahái jah usgagg út us þamma, ahma unhráinja.
- 26 Jah tahida ina ahma sa unhráinja, jah hrōpjands stibnái mikilái usiddja us imma.
- 27 Jah afsláupnōdēdun allái sildaleikjandans, swaei sōkidēdun miþ sis missō qíþandans: hva sijái þata? hvō sō láiseinō sō niujō, ei miþ waldufnja jah ahmam þáim unhráinjam anabiudiþ jah ufháusjand imma?
- 28 Usiddja þan mēriþa is suns and allans bisitands Galeilias.
- 29 Jah suns us þízái synagōgēn usgaggandans qēmum in garda Seimōnis jah Andrafins miþ Iakōbáu jah Iōhannēn.
- 30 Iþ swafhrō Seimōnis lag in brinnōn: jah suns qēþun imma bi ija.
- 31 Jah duatgaggands urráisida þō undgreipands handu izōs, jah aflaflōt þō sō brinnō suns, jah andbahtida im.
- 32 Andanahtja þan waúrþanamma, þangasaggq sauil, bērun du imma allans þans ubil habandans jah unhulþōns habandans.
- 33 Jah sō baúrgs alla garunnana was at daúra.
- 34 Jah gaháilida managans ubil habandans missaleikáim saúhtim, jah unhulþōns managōs uswarp, jah ni fralaflōt rōdjan þōs unhulþōns, untē kunþēdun ina.
- 35 Jah áir ūhtwōn usstandands usiddja, jah galáiþ ana áupjana staþ, jah jáinar baþ.
- 36 Jah galáistans waúrþun imma Seimōn jah þái miþ imma.
- 37 Jah bigitandans ina qēþun du imma þatei allái þuk sōkjand.
- 38 Jah qaþ du im: gaggam du þáim bisunjanē háimōm jah baúrgim, ei jah jáinar mērjáu, untē dupē qam.
- 39 Jah was mērjands in synagōgim izē and alla Galeilaian ah unhulþōns uswafrpands.

- 40 Jah qam at imma prūtsfill habands, bidjands ina jah kniwam knussjands jah qipands du imma patei jabái wileis, magt mik gahráinjan.
- 41 Ip Iēsus infeinands, ufrakjands handu seina attastōk imma jah qap imma : wiljáu, wafrp hráins.
- 42 Jah bipē qap pata Iēsus, suns pata prūtsfill afláip af imma, jah hráins warp.
- 43 Jah galvōujands imma suns ussandida ina,
- 44 jah qap du imma : sašlv ei mannhun ni qipáis wašht ; ak gagg þuk silban atáugjan gudjin, jah atbafr fram gahráineinái þeinái patei anabáuþ Mōsēs du weitwōdipái im.
- 45 Ip is usgaggands dugann mērjan filu jah usqipān pata waúrd, swaswē is juþan ni mahta andáugjō in baúrg galeipān, ak ūta ana áupjáim stadim was ; jah iddjēdun du imma allapró.

CHAPTER II.

- 1 Jah galáip aftra in Kafarnaum afar dagans, jah gafrēhun patei in garda ist.
- 2 Jah suns gaqēmūn managái, swaswē juþan ni gamōstēdun nih at daúra, jah rōdida im waúrd.
- 3 Jah. qēmūn at imma uslipān bafrandans, hafanana fram fidwōrim.
- 4 Jah ni magandans nēhva qiman imma faúra manageim, andhulidēdun hrōt parei was Iēsus, jah usgrabandans insáilidēdun pata badi, jah fralaflōtun ana þammei lag sa uslipa.
- 5 Gasafhvands þan Iēsus galáubein izē qap du þamma uslipin : barnilō, aflētanda þus frawaúrhteis þeinōs.
- 6 Wēsunuh þan sumái þizē bōkarjē jáinar sitandans jah þagkjandans sis in hafrtam seináim :

- 7 hva sa swa rōdeiþ náiteinins? hvas mag aflētan frawaúrh-tins, niba áins guþ?
- 8 Jah suns ufkunnands Iēsus ahmin seinamma þatei swa þái mītōdēdun sis, qaþ du im: duhvē mītōþ þata in hafrtam izwaráim?
- 9 hvaþar ist azētizō du qíþan þamma uslipin: aflētanda þus frawaúrhteis þeinōs, þáu qíþan: urreis jah nim þata badi þeinata jah gagg?
- 10 Aþþan ei witeiþ þatei waldufni habáiþ sunus mans ana aírþái aflētan frawaúrh-tins, qaþ du þamma uslipin:
- 11 þus qíþa: urreis nimuh þata badi þein jah gagg du garda þeinamma.
- 12 Jah urráis suns jah ushafjands badi usiddja faúra and-waírþja alláizē, swaswē usgeisnōdēdun allái jah háuhidēdun mikiljandans guþ, qíþandans þatei áiw swa ni gasēlvun.
- 13 Jah galáiþ aftra faúr marein, jah all manageins iddjēdun du imma, jah láisida ins.
- 14 Jah hvarbōnds gasahv Lafwwi þana Alfaiáus sitandan at mōtái jah qaþ du imma: gagg afar mis. Jah usstandands iddja afar imma.
- 15 Jah warþ, biþē is anakumbida in garda is, jah managái mōtarjōs jah frawaúrhtái miþ anakumbidēdun Iēsua jah sipōnjam is; wēsun áuk managái jah iddjēdun afar imma.
- 16 Jah þái bōkarjōs jah Fareisaieis gasašhvandans ina mat-jandan miþ þáim mōtarjam jah frawaúrhtáim, qēþun du þáim sipōnjam is: hva ist þatei miþ mōtarjam jah fra-waúrhtáim matjiþ jah driggiþ?
- 17 Jah gaháusjands Iēsus qaþ du im: ni þaúrbun swinþái lēkeis, ak þái ubilaba habandans; ni qam laþōn uswaúrh-tans, ak frawaúrhtans.
- 18 Jah wēsun sipōnjōs Iōhannis jah Fareisaieis fastandans;

jah atiddjēdun jah qēpun du imma: duhvē sipōnjōs Iōhannēs jah Fareisaieis fastand, iþ þái þeinái sipōnjōs ni fastand?

- 19 Jah qaþ im Iēsus: ibái magun sunjus brūþfadis, und þatei miþ im ist brūþfaps, fastan? swa lagga hveila swē miþ sis haband brūþfad, ni magun fastan.
- 20 Appan atgaggand dagōs þan afnimada af im sa brūþfaps, jah þan fastand in jáinamma daga.
- 21 Ni manna plat fanins niujis siujiþ ana snagan faírnjana; ibái afnimái fullōn af þamma sa niuja þamma faírnjin, jah waírsiza gataúra waírfiþ.
- 22 Ni manna giutiþ wein juggata in balgins faírnjans; ibái áuftō distaírái wein þata niujō þans balgins jah wein usgutniþ, jah þái balgeis fraqistnand; ak wein juggata in balgins niujans giutand.
- 23 Jah warþ þaírhgaggan imma sabbatō daga þaírh atisk, jah dugunnun sipōnjōs is skēwjandans ráupjan ahsa.
- 24 Jah Fareisaieis qēpun du imma: sái, hva táujand sipōnjōs þeinái sabbatim þatei ni skuld ist?
- 25 Jah is qaþ du im: niu ussuggwup áiw hva gatawida Daweid, þan þaúrfta jah grēdags was, is jah þái miþ imma?
- 26 hváiwa galáiþ in gard guþs uf Abiaþara gudjin jah hláibans faúrlageináis matida, þanzei ni skuld ist matjan niba áináim gudjam, jah gaf jah þáim miþ sis wisandam?
- 27 Jah qaþ im: sabbatō in mans warþ gaskapans, ni manna in sabbatō dagis;
- 28 swaei fráuja ist sa sunus mans jah þamma sabbatō.

CHAPTER III.

- 1 Jah galáip aftra in synagōgēn, jah was jáinar manna gapaúrsana habands handu.
- 2 Jah witáidēdun imma háilidēdiu sabbatō daga, ei wrōhidēdeina ina. ●
- 3 Jah qaþ du þamma mann þamma gapaúrsana habandin handu: urreis in midumái.
- 4 Jah qaþ du im: skuldu ist in sabbatim þiup táujan aþþáu unþiup táujan, sáiwala nasjan aþþáu usqistjan? Ip eis þaháidēdun.
- 5 Jah ussaþhvands ins miþ mōða, gáurs in dáubipōs haþrtins izē qaþ du þamma mann: ufrakei þō handu þeina! Jah ufrakida, jah gastōþ aftra sō handus is.
- 6 Jah gaggandans þan Fareisaieis sunsáiw miþ þáim Hērōdianum garūni gatawidēdun bi ina, ei imma usqēmeina.
- 7 Jah Iēsus afláip miþ sipōnjam seináim du marein, jah filu manageins us Galeilaia láistidēdun afar imma,
- 8 jah us Iudaia jah us Iafrusaúlymim jah us Idumaia jah hindana laúrdanáus; jah þái bi Tyra jah Seidōna, manageins filu, gaháusjandans hvan filu is tawida, qēmum at imma.
- 9 Jah qaþ þáim sipōnjam seináim ei skip habáip wēsi at imma in þizōs manageins, ei ni þrafheina ina.
- 10 Managans áuk gaháilida, swaswē drusun ana ina ei imma attaftōkeina,
- 11 jah swa managái swē habáidēdun wundufnjōs jah ahmans unhráinjans, þáih þan ina gasēlvun, drusun du imma jah hrōpidēdun qipandans þatei þu is sunus guþs.
- 12 Jah filu andbáit ins ei ina ni gaswikunþidēdeina.

- 13 Jah ustáig in fairguni jah athafháit þanzei wilda is, jah galipun du imma.
- 14 Jah gawaúrhta twalif du wisan miþ sis, jah ei insandidēdi ins mērjan,
- 15 jah haban waldufni du háiljan saúhtins jah uswaírpan unhulþōns.
- 16 Jah gasatida Seimōna namō Pastrus ;
- 17 jah Iakōbáu þamma Zasfaíðaiáus, jah Iōhannē brōþr Iakōbáus, jah gasatida im namna Baúanaírgaís, þatei ist : sunjus þeihvōns ;
- 18 jah Andrafan jah Filippu jah Baíþaúlaúmaiu jah Matþaiu jah Þōman jah Iakōbu þana Alfaiáus, jah Þaddaiu jah Seimōna þana Kananeitēn,
- 19 jah Iudan Iskariōtēn, saei jah galēwida ina.
- 20 Jah atiddjēdun in gard, jah gaíddja sik managei, swaswē ni mahtēdun nih hláif matjan.
- 21 Jah háusjandans fram imma bōkarjōs jah anþarái usiddjēdun gahaban ina ; qēþun áuk þatei usgáisiþs ist.
- 22 Jah bōkarjōs þái af Iafrusaúlymái qimandans qēþun þatei Baísaílasbul habáiþ, jah þatei in þamma reikistin unhulþōnō uswaírpiþ þáim unhulþōm.
- 23 Jah atháitands ins in gajukōm qaþ du im : hváiwa mag Satanas Satanan uswaírpan ?
- 24 Jah jabái þiudangardi wiþra sik gadáiljada, ni mag standan sō þiudangardi jáina.
- 25 Jah jabái gards wiþra sik gadáiljada, ni mag standan sa gards jáins.
- 26 Jah jabái Satana usstōþ ana sik silban jah gadáiliþs warþ, ni mag gastandan, ak andi habáiþ.
- 27 Ni manna mag kasa swinþis galeiþands in gard is wilwan, niba faúrþis þana swinþan gabindiþ; jah þan þana gard is diswilwái,

- 28 Amēn, qipa izwis, patei allata aflētada pata frawaurhtē sunum mannē, jah náiteinōs swa managōs swaswē waja-mērjand;
- 29 aþþan saei wajamēreip ahman weihana ni habáip fralēt áiw, ak skula ist áiweináizōs frawaurhtáis.
- 30 Untē qēpun: ahman unhráinjana habáip.
- 31 Jah qēmum þan áipei is jah brōþrjus is jah ūta standandōna insandidēdun du imma, háitandōna ina.
- 32 Jah sētun bi ina managei; qēpun þan du imma: sái, áipei þeina jah brōþrjus þeinái jah swistrjus þeinōs ūta sōkjand þuk.
- 33 Jah andhōf im qipands: hvō ist sō áipei meina asþþáu þái brōþrjus meinái?
- 34 Jah bisaþhvands bisunjanē þans bi sik sitandands qap: sái, áipei meina jah þái brōþrjus meinái.
- 35 Saei allis waurkeip wiljan guþs, sa jah brōþar meins jah swistar jah áipei ist.

CHAPTER IV.

- 1 Jah aftra Iēsus dugann láisjan at marein, jah galēsun sik du imma manageins filu, swaswē ina galeipandan in skip gasitan in marein; jah alla sō managei wiþra marein ana staþa was.
- 2 Jah láisida ins in gajukōm manag, jah qap im in láiseinái seinái:
- 3 háuseip! Sái, urrann sa saians du saian fráywa seinamma.
- 4 Jah warþ, miþþanei safsō, sum rashtis gadráus faúr wig, jah qēmum fuglōs jah frētun pata.
- 5 Anþarup-þan gadráus ana stáinahamma, þarei ni habáida

- afr̥pa managa, jah suns urrann, in pizei ni habáida diupái-zōs afr̥pōs ;
- 6 at sunnin pan urrinnandin ufbrann, jah untē ni habáida waúrtins gapaúrsnōda.
- 7 Jah sum gadráus in paúrnuns ; jah ufarstigun pái paúrn+jus jah aflvapidēdun pata, jah akran ni gaf.
- 8 Jah sum gadráus in afr̥pa gōda, jah gaf akran urrinnandō jah wahsjandō, jah bar áin ·l· jah áin ·j· jah áin ·r·.
- 9 Jah qaþ : saei habái ausōna háusjandōna, gaháusjái.
- 10 Ip biþē warþ sundrō, frēhun ina pái bi ina miþ páim twa-libim pizōs gajukōns.
- 11 Jah qaþ im : izwis atgiban ist kunnan rūna piudangard-jōs guþs, ip jáináim páim ūta in gajukōm allata wafr̥piþ,
- 12 ei saþhvandans saþhváina jah ni gáumjáina, jah háusjandans háusjáina jah ni fraþjáina, nibái hvan gawandjáina sik jah aflētáindáu im frawaúrhteis.
- 13 Jah qaþ du im : ni wituþ þō gajukōn, jah hváiwa allōs þōs gajukōns kunneiþ ?
- 14 Sa saijands waúrd saijiþ.
- 15 Aþpan pái wiþra wig sind, þarei saiada pata waúrd, jah pan gaháusjand unkarjans, suns qimiþ Satanas jah usnimip waúrd pata insaianō in hafrtam izē.
- 16 Jah sind samaleikō pái ana stáinahamma saianans, páiei pan háusjand pata waúrd, suns miþ fahēdái nimand ita,
- 17 jah ni haband waúrtins in sis, ak hveilahvafr̥bái sind ; þaþrōh, biþē qimiþ aglō aþþáu wrakja in þis waúrdis, suns gamarzzjanda.
- 18 Jah pái sind pái in paúrnuns saianans, pái waúrd háus-jandans,
- 19 jah saúrgōs pizōs libáináis jah afmarzeins gabeins jah pái

- bi þata anþar lustjus inn atgaggandans afhvapjand þata waúrd jah akranaláus wafrþiþ.
- 20 Jah þái sind þái ana afrþái þizái gōdōn saianans þáiei háusjand þata waúrd jah andnimand, jah akran bafrand, áin ·l· jah áin ·j· jah áin ·r·.
- 21 Jah qap du im : ibái lukarn qimip duþē ei uf mēlan satjáidáu asþþáu undar ligr ? niu ei ana lukarnastapan satjáidáu ?
- 22 Nih allis ist hva fulginis þatei ni gabafrhtjáidáu : nih warþ analáugn, ak ei swikunþ wafrþái.
- 23 Jabái hvas habái áusōna háusjandōna, gaháusjái.
- 24 Jah qap du im : safrviþ hva háuseiþ ! In þizáiei mitaþ mitiþ, mitada izwis jah biáukada izwis þáim galáubjandam.
- 25 Untē þishvammēh saei habáiþ gibada imma ; jah saei ni habáiþ jah þatei habáiþ afnimada imma.
- 26 Jah qap : swa ist þiudangardi guþs, swaswē jabái manna wafrþiþ fráíwa ana afrþa.
- 27 Jah slēpiþ jah urreisip naht jah daga, jah þata fráíw keinip jah liudiþ swē ni wáit is.
- 28 Silbō áuk afrþa akran bafrip : frumist gras, þaprōh ahs, þaprōh fulleiþ kaúrnis in þamma ahsa.
- 29 Þanuh biþē atgibada akran, suns insandeip gilþa, untē atist asans.
- 30 Jah qap : hvē galeikōm þiudangardja guþs, asþþáu in, hvileikái gajukōn gabafram þō ?
- 31 Swē kaúrnō sinapis, þatei þan saiada ana afrþa, minnist alláizē fráíwē ist þizē ana afrþái ;
- 32 jah þan saiada, urrinnip jah wafrþiþ alláizē grasē máist, jah gatáuþiþ astans mikilans, swaswē magun uf skadáu is fuglōs himinis gabauan.

- 33 Jah swaleikáim managáim gajukōm rōdida du im þata
waúrd, swaswē mahtēdun háusjōn.
- 34 Iþ inuh gajukōn ni rōdida im, iþ sundrō sipōnjam seináim
andband allata.
- 35 Jah qap du im in jáinamma daga at andanahtja þan
waúrþanamma ; usleiþam jáinis stadis.
- 36 Jah aflētandans þō managein andnēmun ina swē was in
skipa ; jah þan anþara skipa wēsun miþ imma.
- 37 Jah warþ skūra windis mikila jah wēgōs waltidēdun in
skip, swaswē ita juþan gafullnōða.
- 38 Jah was is ana nōtin ana waggarja slēpands, jah urráisi-
dēdun ina jah qēpun du imma : láisari, niu kara þuk
þizei fraqistnam ?
- 39 Jah urreisands gasōk winda jah qap du marein : gaslawái,
afdumbn ! Jah anasiláida sa winds jah warþ wis mikil.
- 40 Jah qap du im : duhvē faúrhtái sijup swa ? hváiwa ni
naúh habáip galáubein ?
- 41 Jah ōhtēdun sis agis mikil, jah qēpun du sis missō : hvas
pannu sa sijái, untē jah winds jah marei ufháusjand
imma ?

CHAPTER V.

- 1 Jah qēmun hinar marein in landa Gaddarēnē.
- 2 Jah usgaggandin imma us skipa suns gamōtida imma
manna us aúrahjōm in ahmin unhráinjamma,
- 3 saei bauáin habáida in aúrahjōm : jah ni náudibandjōm
eisarneináim manna mahta ina gabindan.
- 4 Untē is ufta eisarnam bi fōtuns gabuganáim jah náudi-
bandjōm eisarneináim gabundans was, jah galáusida af
sis þōs náudibandjōs, jah þō ana fōtum eisarna gabrak,
jah manna ni mahta ina gatamjan.

- 5 Jah sinteinō nahtam jah dagam in aúrahjōm jah in fafr-
gunjam was hrōpjands jah bliggwands sik stáinam.
- 6 Gasafhvands þan Iēsu faírraþrō rann jah inwáit ina,
- 7 jah hrōpjands stibnái mikilái qaþ : hva mis jah þus, Iēsu,
sunáu guþs þis háuhistins ? biswara þuk bi guþa, ni balw-
jáis mis !
- 8 Untē qaþ imma : usgagg, ahma unhráinja, us þamma
mann !
- 9 Jah frah ina : hva namō þein ? Jah qaþ du imma : namō
mein Laſgaſōn, untē managái sijum.
- 10 Jah baþ ina filu ei ni usdrēbi im us landa.
- 11 Wasuh þan jáinar hafrda sweinē haldana at þamma fafr-
gunja.
- 12 Jah bēdun ina allōs þōs unhulþōns qipandeins : insandei
unsis in þō sweina, ei in þō galeipáima.
- 13 Jah usláubida im Iēsus suns. Jah usgaggandans ahmans
þái unhráinjans galipun in þō sweina, jah rann sō hafrda
and driusōn in marein ; wēsunuþ-þan swē twōs þūsund-
jōs, jah afhvapnōdēdun in marein.
- 14 Jah þái haldandans þō sweina gapláuþhun, jah gatafhun in
baúrg jah in háimōm, jah qēmum safhvan hva wēsi þata
waúrþanō.
- 15 Jah atiddjēdun du Iēsua, jah gasafhvand þana wōdan
sitandan jah gawasidana jah fraþjandan þana saei habáida
laſgaſōn, jah óhtēdun.
- 16 Jah spillōdēdun im þáiei gasēlvun, hváiwa warþ bi þana
wōdan jah bi þō sweina.
- 17 Jah dugunnun bidjan ina galeiþan hindar markōs seinōs.
- 18 Jah inn gaggandan ina in skip baþ ina, saei was wōds, ei
mip imma wēsi.
- 19 Jah ni laslōt ina, ak qaþ du imma : gagg du garda þei-

namma du þeináim, jah gateih im, hvan filu þus fráuja gatawida jah gaarmáida þuk.

20 Jah galáip jah dugann mērjan in Daskapaúlein, hvan filu gatawida imma Iēsus; jah allái sildaleikidēdun.

21 Jah usleipandin Iēsua in skipa aftra hindar marein, gaqēmun sik manageins filu du imma, jah was faúra marein.

22 Jah sái, qimip áins þizē synagōgafadē namin Jaeirus; jah safhvands ina gadráus du fōtum Iēsus.

23 jah baþ ina filu, qipands þatei daúhtar meina aftumist habáip, ei qimands lagjáis ana þō handuns, ei ganisái jah libái.

24 Jah galáip miþ imma, jah iddjēdun afar imma manageins filu jah þrafhun ina.

25 Jah qinōnō suma wisandei in runa blōpis jēra twalif,

26 Jah manag gaþulandei fram managáim lēkjam jah fraqimandei allamma seinamma jah ni washtái bōtida, ak máis wafrs habáida,

27 gaháusjandei bi Iēsu, atgaggandei in managein aftana attaftōk wastjái is.

28 Untē qaþ þatei jabái wastjōm is attēka, ganisa.

29 Jah sunsáiw gapaúrsnōda sa brunna blōpis izōs, jah ufkunþa ana leika þatei gaháilnōda af þamma slaha.

30 Jah sunsáiw Iēsus ufkunþa in sis silbin þō us sis maht usgaggandein; gawandjands sik in managein qaþ: hvas mis taftōk wastjōm?

31 Jah qēpun du imma sipōnjōs is: safhvis þō managein þreihandein þuk, jah qipis: hvas mis taftōk?

32 Jah wláitōda safhvan þō þata táujandein.

33 Ip sō qinō ōgandei jah reirandei, witandei þatei warþ bi ija, qam jah dráus du imma, jah qaþ imma alla þō sunja.

34 Ip is qaþ du izái: daúhtar, galáubeins þeina ganasida

puk, gagg in gawaŕpi, jah sijáis háila af þamma slaha þeinamma.

- 35 Naúhþanuh imma rōdjandin qēmum fram þamma synagōgafada, qipandans þatei dauhtar þeina gaswalt : hva þana máis dráibeis þana láisari ?
- 36 Ip Iēsus sunsáiw gaháusjands þata waúrd rōdiþ, qaþ du þamma synagōgafada : ni faúrhte ; þatáinei galáubei.
- 37 Jah ni fralaflōt áinōhun izē miþ sis afargaggan, nibái Paŕtru jah Iakōbu jah Iōhannēn brōþar Iakōbis.
- 38 Jah galáip in gard þis synagōgafadis, jah gasaþv aúhjōdu jah grētandans jah wáifaŕþvjangans filu.
- 39 Jah inn atgaggands qaþ du im : hva aúhjōþ jah grētiþ ? þata barn ni gadáuþnōða, ak slēpiþ.
- 40 Jah bihlōhun ina. Ip is uswaŕpands alláim ganimiþ attan þis barnis jah áipein jah þans miþ sis, jah galáip inn þarei was þata barn ligandō.
- 41 Jah faŕgráip bi handáu þata barn qaþuh du izái : taleiþa kumei, þatei ist gaskeiriþ : mawilō, du þus qiþa : urreis.
- 42 Jah suns urráis sō mawi jah iddja ; was áuk jērē twalibē ; jah usgeisnōdēdun faúrhtein mikilái.
- 43 Jah anabáup im filu ei manna ni funþi þata ; jah haŕháit izái giban matjan.

CHAPTER VI.

- 1 Jah usstōþ jáinþrō jah qam in landa seinamma, jah láisti-dēdun afar imma sipōnjōs is.
- 2 Jah bipē warþ sabbatō, dugann in synagōgē láisjan, jah managái háusjandans sildaleikidēdun qipandans : hvaþrō þamma þata, jah hvō sō handugeinō sō gibanō imma, ei mahteis swaleikōs paŕrh handuns is waŕþand ?
- 3 Niu þata ist sa timrja, sa sunus Marjins, ip brōþar Iakōba

- jah Iūsē jah Iudins jah Seimōnis ? jah niu sind swistrjus is hēr at unsis ? Jah gamarzidái waúrþun in þamma.
- 4 Qaþ þan im Iēsus þatei nist praúfētus unswērs, niba in gabaúrþái seinái jah in ganipjam jah in garda seinamma.
- 5 Jah ni mahta jáinar áinōhun mahtē gatáujan, niba fawáim siukáim handuns galagjands gaháilida.
- 6 Jah sildaleikida in ungaláubeináis izē, jah bitáuh weihsa bisunjanē láisjands.
- 7 Jah athafháit þans twalif jah dugann ins insandjan twans lvanzuh, jah gaf im waldufni ahmanē unhráinjáizē.
- 8 Jah faúrbaup im ei wafht ni nēmeina in wig, niba hrugga áina, nih matibalg nih hláif nih in gafdōs áiz,
- 9 ak gaskōháí suljōm : jah ni wasjáip twáim páidōm.
- 10 Jah qaþ du im : pishvadyh þei gaggáip in gard, þar saljáip, untē usgaggáip jáinþrō.
- 11 Jah swa managái swē ni andnimáina izwis ni háusjáina izwis, usgaggandans jáinþrō ushrisjáip mulda þō undarō fōtum izwaráim du weitwōdipái im. Amēn, qiþa izwis : sutizō ist Saúdaúmjam afþþáu Gaúmaúrjam in daga stauōs þáu þizái baúrg jáináí.
- 12 Jah usgaggandans mēridēdun ei idreigōdēdeina.
- 13 Jah unhulþōns managōs usdribun, jah gasalbōdēdun alēwa managans siukans, jah gaháilidēdun.
- 14 Jah gaháusida þiudans Hērōdēs, swikunþ allis warþ namō is, jah qaþ þatei Iōhannis sa dáuþjands us dáuþáim urráis, dupþē waúrkjand þōs mahteis in imma.
- 15 Anþaráí þan qēpun þatei Hēlias ist ; anþaráí þan qēpun þatei praúfētēs ist swē áins þizē praúfētē.
- 16 Gaháusjands þan Hērōdēs qaþ þatei þammei ik háubip afmalmáit Iōhannē, sa ist : sah urráis us dáuþáim.
- 17 Sa áuk rashtis Hērōdēs insandjands gahabáida Iōhannēn

- jah gaband ina in karkarái in Haŕrōdiadins qēnáis Filip-
páus brōþrs seinis, untē þō galiugáida.
- 18 Qaþ áuk Iōhannēs du Hērōda þatei ni skuld ist þus
haban qēn brōþrs þeinis.
- 19 Iþ sō Hērōdia náiw imma jah wilda imma usqiman, jah
ni mahta :
- 20 untē Hērōdis ōhta sis Iōhannēn, kunnands ina waŕf
garashtana jah weihana, jah witáida imma, jah háusjands
imma manag gatawida, jah gabaúrjaba imma and-
háusida.
- 21 Jah waúrþans dags gatils, þan Hērōdis mēla gabaúrþáis
seináizōs nahtamat waúrhta þáim máistam seináizē jah
þūsundifadim jah þáim frumistam Galeilaias,
- 22 jah atgaggandei inn dauhtr Hērōdiadins jah plinsjandei
jah galeikandei Hērōda jah þáim miþ anakumbjandam,
qaþ þiudans du þizái máujái: bidei mik þishvizuh þei
wileis, jah giba þus.
- 23 Jah swōr izái þatei þishvah þei bidjáis mik, giba þus und
halba þiudangardja meina.
- 24 Iþ si usgaggandei qaþ du áiþein seinái: hvis bidjáu? Iþ
si qaþ: háubidis Iōhannis þis dáuþjandins.
- 25 Jah atgaggandei sunsáiw sniumundō du þamma þiudana
baþ qiþandei: wiljáu ei mis gibáis ana mēsa háubip
Iōhannis þis dáuþjandins.
- 26 Jah gáurs waúrþans sa þiudans in þizē áipē jah in þizē
miþ anakumbjandanē ni wilda izái ufbrikan.
- 27 Jah suns insandjands sa þiudans spaŕkulātur, anabáup
briggan háubip is. Iþ is galeiþands afmaímaít imma
háubip in karkarái,
- 28 jah atbar þata háubip is ana mēsa, jah atgaf ita þizái
máujái, jah sō mawi atgaf ita áiþein seinái.

- 29 Jah gaháusjandans sipōnjōs is qēmūn jah usnēmūn leuk
is jah galagidēdun ita in hláíwa.
- 30 Jah gaiddjēdun apaústaúleis du Iēsua jah gatafhun imma
allata jah swa filu swē gatawidēdun — —
- 53 — — jah duatsniwun.
- 54 Jah usgaggandam im us skipa, sunsáiw ufkunnandans ina,
55 birinnandans all þata gawi dugunnun ana badjam þans
ubil habandans bafran, þadei háusidēdun ei is wēsi.
- 56 Jah þishvaduþ þadei iddja in háimōs afþþáu baúrġs afþþáu
in weihsa, ana gagga lagidēdun siukans jah bēdun ina ei
þáu skáuta wastjōs is attaftōkeina; jah swa managái swē
attaftōkun imma, ganēsun.

CHAPTER VII.

- 1 Jah gaqēmūn sik du imma Fareisaieis jah sumái þizē
bōkarjē, qimandans us Iafrusaúlymim.
- 2 Jah gasafhvandans sumans þizē sipōnjē is gamáinjáim
handum, þat-ist unþwahanáim, matjandans hláibans;
- 3 iþ Fareisaieis jah allái Iudaieis, niba ufta þwahand han-
duns, ni matjand, habandans anafilh þizē sinistanē,
- 4 jah af maþla niba dáupjand ni matjand, jah anþar ist
manag þatei andnēmūn du haban: dáuþeinins stiklē jah
aúrkjē jah katilē jah ligrē;
- 5 þaprōh þan frēhun ina þái Fareisaieis jah þái bōkarjōs:
duhvē þái sipōnjōs þeinái ni gaggand bi þammei ana-
fulhun þái sinistans, ak unþwahanáim handum matjand
hláif?
- 6 Iþ is andhafjands qap du im þatei wafla praufētida Ēsařas
bi izwis þans liutans, swē gamēliþ ist: sō managei wafrilōm
mik swēráiþ, iþ hařtō izē fařra habáiþ sik mis.

- 7 Íþ swarē mik blōtand, láisjandans láiseinins, anabusnins mannē ;
- 8 aflētandans rafhtis anabusn guþs habáiþ þatei anafulhun mannans, dáuþeinins aúrkjē jah stíklē, jah anþar galeik swaleikata manag táujþ.
- 9 Jah qaþ du im : wasla inwidíþ anabusn guþs, ei þata anafulhanō izwar fastáiþ.
- 10 Mōsēs áuk rafhtis qaþ : swērái attan þeinana jah áíþein þeina ; jah saei ubil qíþái attin seinamma asþþáu áíþein seinái, dáuþáu afdáuþjáidáu.
- 11 Íþ jus qíþíþ : jabái qíþái manna attin seinamma asþþáu áíþein : kaúrbān, þatei ist máíþms, þisvah þatei us mis gabatnis,
- 12 jah ni fralētiþ ina ni washt táujan attin seinamma asþþáu áíþein seinái,
- 13 bláuþjandans waúrd guþs þízái anabusnái izwarái, þœi anafulhup ; jah galeik swaleikata manag táujþ.
- 14 Jah atháitands alla þō managein qaþ im : háuseiþ mis allái jah fraþjáiþ.
- 15 Ni washts ist útaprō mans inn gaggandō in ina þatei magi ina gamáinjan ; ak þata út gaggandō us mann þata ist þata gamáinjandō mannan.
- 16 Jabái hvas habái áusōna háusjandōna, gaháusjái.
- 17 Jah þan galáiþ in gard us þízái managein, frēhun ina sipōnjōs is bi þō gajukōn.
- 18 Jah qaþ du im : swa jah jus unwitans sijup ? Ni fraþþiþ þammei all þata útaprō inn gaggandō in mannan ni mag ina gamáinjan :
- 19 untē ni galeiþiþ imma in haírtō, ak in wamba, jah in urrunsa usgaggiþ, gahráineiþ allans matins.
- 20 Qaþuþ-þan þatei þata us mann usgaggandō þata gamáineiþ mannan.

- 21 Innaprō áuk us hafrtin mannē mitōneis ubilōs usgaggand :
kalkinassjus, hōrinassjus, maúrpra,
22 piubja, fashufrikeins, unsēleins, liutei, agláitei, áugō unsēl,
wajamēreins, háuhhaf rtei, unwiti.
23 Þō alla ubilōna innaprō usgaggand jah gagamáinjand
mannan.
24 Jah jáinprō usstandands galáip in markōs Tyrē jah Seidōnē,
jah galeipands in gard ni wilda witan mannan jah ni
mahta galáugnjan.
25 Gaháusjandeī rafstis qinō bi ina, pizōzei habáida daúhtar
ahman unhráinjana, qimandeī dráus du fōtum is.
26 Wasup-þan sō qinō háipnō, Saurini fynikiska gabaúrþái,
jah baþ ina ei þō unhulþōn uswaúrpi us daúhtr izōs.
27 Ip Iēsus qaþ du izái: lēt faúrþis sada wafrþan barna,
untē ni gōþ ist niman hláib barnē jah wafrþan hundam.
28 Ip si andhōf imma jah qaþ du imma: jái fráuja; jah áuk
hundōs undarō biuda matjand af draúhsnōm barnē.
29 Jah qaþ du izái: in þis waúrdis gagg, usiddja unhulþō us
daúhtr þeinái.
30 Jah galeipandeī du garda seinamma bigat unhulþōn
usgaggana jah þō daúhtar ligandein ana ligra.
31 Jah aftra galeipands af márkōm Tyrē jah Seidōnē qam at
marein Galeilaie miþ twei hnáim markōm Daskapaúlaiōs.
32 Jah bērun du imma báudana stammana, jah bēdun ina ei
lagidēdi imma handáu.
33 Jah afnimands ina af managein sundrō, lagida figgrans
seinans in áusōna imma jah spēwands attaftōk tuggōn is,
34 jah ussaftvands du himina gaswōgida, jah qaþ du imma:
aíffapa, þatei ist uslukn.
35 Jah sunsáiw usluknōdēdun imma hliumans jah andbund-
nōda bandi tuggōns is jah rōdida rafstaba.

- 36 Jah anabáup im ei mann ni qēpeina. hvan filu is im anabáup, máis þamma eis mēridēdun,
 37 jah ufarassáu sildaleikidēdun qipandans : wasla allata gatawida, jah báudans gatáuþiþ gaháusjan jah unrōdjandans rōdjan.

CHAPTER VIII.

- 1 In jáináim þan dagam aftra at filu managái managein wisandein jah ni habandam hva matidēdeina, atháitands sipōnjans qapuh du im :
- 2 infeinōda du þizái managein, untē ju dagans þrins miþ mis wēsun, jah ni*haband hva matjáina ;
- 3 jah jabái fralēta ins láusqiprans du garda izē, ufligand ana wiga ; sumái rashtis izē faírraprō qēmum.
- 4 Jah andhōfun imma sipōnjōs is : hvaþrō þans mag hvas gasōþjan hláibam ana áupidái ?
- 5 Jah frah ins : hvan managans habáiþ hláibans ? Ip eis qēþun : sibun.
- 6 Jah anabáup þizái managein anakumbjan ana aírpái ; jah nimands þans sibun hláibans jah awiliudōnds gabrak jah atgaf sipōnjam seináim, ei atlagidēdeina faúr ; jah atlagidēdun faúr þō managein.
- 7 Jah habáidēdun fiskans fawans, jah þans gapiupjands qap ei atlagidēdeina jah þans.
- 8 Gamatidēdun þan jah sadái waúrþun ; jah usnēmum láibōs gabrukō sibun spyreidans.
- 9 Wēsunup-þan þái matjandans swē fidwōr þūsundjōs ; jah fralaslōt ins.
- 10 Jah galáiþ sunsáiw in skip miþ sipōnjam seináim, jah qam ana fēra Magdalan.

- 11 Jah urrunnun Fareisaieis jah dugunnun miþ sōkjan imma sōkjandans du imma táikn us himina, fráisandans ina.
- 12 Jah ufwōgjands ahmin seinamma qaþ: hva þata kuni táikn sōkeiþ? Amēn, qiþa izwis: jabái gibáidáu kunja þamma táiknē.
- 13 Jah aflētands ins, galeiþands aftra in skip usláip hindar marein.
- 14 Jah ufarmunnōdēdun niman hláibans jah niba áinana hláif ni habáidēdun miþ sis in skipa.
- 15 Jah anabáup im qiþands: sashviþ ei atsashviþ izwis þis beistis Fareisaie jah beistis Hērōdis.
- 16 Jah þāhtēdun miþ sis missō qiþandans: untē hláibans ni habam.
- 17 Jah fraþjands Iēsus qaþ du im: hva þaggkeiþ untē hláibans ni habáip? ni naúh fraþjiþ nih wituþ, untē dáubata habáip haírtō izwar.
- 18 Áugōna habandans ni gasashviþ, jah áusōna habandans ni gaháuseiþ, jah ni gamunuþ.
- 19 Þan þans fimf hláibans gabrak fimf þūsundjōm, hvan managōs táinjōns fullōs gabrukō usnēmup? Qēpun du imma: twalif.
- 20 Appan þan þans sibun hláibans fidwōr þūsundjōm, hvan managans spyreidans fullans gabrukō usnēmup? Ip eis qēpun: sibun.
- 21 Jah qaþ du im: hvaíwa ni naúh fraþjiþ?
- 22 Jah qēmun in Bepaniin, jah bērun du imma blindan jah bēdun ina ei imma attaftōki.
- 23 Jah faírgreipands handu þis blindins ustáuh ina útana weihsis jah speiwands in áugōna is, atlagjands ana handuns seinōs frah ina ga-u-hva-sēlvi?

- 24 Jah ussaſhvands qaþ: gasaſhva mans, þatei swē bagmans gasaſhva gaggandans.
- 25 Þaþrōh aftra galagida handuns ana þō áugōna is jah gatawida ina ussaſhvan; jah aftra gasatiþs warþ jah gasaſhva baírhataba allans.
- 26 Jah insandida ina du garda is qipands: ni in pata weihs gaggáis, ni mannhun qipáis in þamma wēhsa.
- 27 Jah usiddja Iēsus jah sipōnjōs is in wēhsa Kaisarias þizōs Filippáus: jah ana wiga frah sipōnjans seinans qipands du im: hvana mik qipand mans wisan?
- 28 Iþ eis andhōfun: Iōhannēn þana dáupjand, jah anþarái Hēlian: sumáih þan áinana praúfētē.
- 29 Jah is qaþ du im: aþpan jus, hvana mik qipip wisan? Andhaſjands þan Paſtrus qaþ du imma: þu is Xristus.
- 30 Jah faúrbáuþ im ei mannhun ni qēþeina bi ina.
- 31 Jah dugann láisjan ins þatei skal sunus mans filu winnan jah uskiusan skulds ist fram þáim sinistam jah þáim aúhumistam gudjam jah bōkarjam, jah usqiman jah afar þrins dagans usstandan.
- 32 Jah swikunþaba þata waúrd rōdida; jah aftiuhands ina Paſtrus dugann andbeitan ina;
- 33 iþ is gawandjands sik jah gasaſhvands þans sipōnjans seinans andbáit Paſtru qipands: gagg hindar mik, Satana, untē ni frapjis þáim guþs, ak þáim mannē.
- 34 Jah atháitands þō managein mīþ sipōnjam seináim qaþ du im: saei wili afar mis láistjan, inwidái sik silban, jah nimái galgan seinana jah láistjái mik.
- 35 Saei allis wili sáiwala seina ganasjan, fraqisteiþ izái: iþ saei fraqisteiþ sáiwalái seinái in meina jah in þizōs aſwag-gēljōns, ganasjiþ þō.

- 36 hva áuk böteip mannan, jabái gageigáip þana faírhru allana jah gasleipeip sik sáiwalái seinái?
- 37 Afþáu hva gibip manna inmáidein sáiwalōs seináizōs?
- 38 Untē saei skamáip sik meina jah waúrdē meináizē in ga-baúrpái þizái hōrinōndein jah frawaúrhþōn, jah sunus mans skamáip sik is, þan qimip in wulpáu attins seinis miþ aggilum þáim weiham.

CHAPTER IX.

- 1 Jah qap du im : amēn, qipa izwis þatei sind sumái þizē hēr standandanē, þái izē ni kausjand dáuþáus, untē gasafhvand þiudinassu guþs qumanana in mahtái.
- 2 Jah afar dagans sahs ganam Iēsus Pastru jah Iakōbu jah Iōhannēn, jah ustáuh ins ana faírguni háuh sundrō áinans : jah inmáidida sik in andwaírpja izē.
- 3 Jah wastjōs is waúrþun glitmunjandeins, hreitōs swē snáíws, swaleikōs swē wullareis ana aírþái ni mag galheitjan.
- 4 Jah atáugips warþ im Hēlias miþ Mōsē ; jah wēsun rōdjandans miþ Iēsua.
- 5 Jah andhafjands Pastrus qap du Iēsua : rabbei, gōþ ist unsis hēr wisan, jah gawaúrkjam hlijans þrins, þus áinana jah Mōsē áinana jah áinana Hēlijin.
- 6 Ni áuk wissa hva rōdidēdi ; wēsun áuk usagidái.
- 7 Jah warþ milhma ufarskadwjands im, jah qam stibna us þamma milhmin : sa ist sunus meins sa liuba, þamma háusjáip.
- 8 Jah anaks insafhvandans ni þanaseips áinōhun gasēhvun, alja Iēsu áinana miþ sis.
- 9 Dalap þan atgaggandam im af þamma faírgunja, anabáup im ei mannhun ni spillōdēdeina þatei gasēhvun, niba biþē sunus mans us dáuþáim usstōþi.

- 10 Jah þata waúrd habáidēdun du sis missō sōkjandans : hva ist þata us dáuþáim usstandan ?
- 11 Jah frēhun ina qīþandans : untē qīþand þái bōkarjōs þatei Hēlias skuli qiman faúrþis ?
- 12 Íþ is andhafjands qap du im : Hēlias swēþáuh qimands faúrþis aftra gabōteip alla ; jah hváiwa gamēlip ist bi sunu mans, ei manag winnái jah frakunþs waírþái.
- 13 Akei qīpa izwis þatei ju Hēlias qam jah gatawidēdun imma swa filu swē wildēdun, swaswē gamēlip ist bi ina.
- 14 Jah qimands at sipōnjam gasahv filu manageins bi ins, jah bōkarjans sōkjandans miþ im.
- 15 Jah sunsáiw alla managei gasahvandans ina usgeisnōdēdun, jah durinnandans inwitun ina.
- 16 Jah frah þans bōkarjans : hva sōkeip miþ þáim ?
- 17 Jah andhafjands áins us þizái managein qap : láisari, brāhta sunu meinana du þus habandan ahman unrōdjandan.
- 18 Jah þishvaruh þei ina gafāhiþ, gawaírpiþ ina, jah hvapjip jah kriustiþ tunþuns seinans, jah gastaúrknip ; jah qap sipōnjam þeináim ei usdreibeina ina, jah ni mahtēdun.
- 19 Íþ is andhafjands im qap : ō kuni ungaláubjandō ! und hva at izwis sijáu ? und hva þuláu izwis ? Baíríp ina du mis.
- 20 Jah brāhtēdun ina at imma. Jah gasahvands ina sunsáiw sa ahma tahida ina ; jah driusands ana aírþa walwisōða hvapjands.
- 21 Jah frah þana attan is : hvan lagg mēl ist ei þata warp imma ? Íþ is qap : us barniskja.
- 22 Jah ufta ina jah in fōn atwarp jah in watō, ei usqistidēdi imma ; akei jabái mageis, hilp unsara, gableipjands unsis.
- 23 Íþ Iēsus qap du imma þata jabái mageis galáubjan ; allata mahteig þamma galáubjandin.

- 24 Jah sunsáiw ufhrōpjands sa atta þis barnis miþ tagram qap: galáubja; hilp meináizōs ungaláubeináis!
- 25 Gasafhvands þan Iēsus þatei samap rann managei, galvō-tida ahmin þamma unhráinjin, qipands du imma: þu ahma, þu unrōdjands jah báups, ik þus anabiuda: usgagg us þamma, jah þanaseips ni galeipáis in ina.
- 26 Jah hrōpjands jah filu tahjands ina usiddja; jah warþ swē dáups, swaswē managái qēpun þatei gaswalt.
- 27 Iþ Iēsus undgreipands ina bi handáu urráisida ina; jah usstōþ.
- 28 Jah galeipandan ina in gard, sipōnjōs is frēhun ina sundrō: duhvē weis ni mahtēdum usdreiban þana?
- 29 Jah qap du im: þata kuni in washtái ni mag usgaggan, niba in bidái jah fastubnja.
- 30 Jah jáinþrō usgaggandans iddjēdun þaírh Galeilaian, jah ni wilda ei hvas wissēdi,
- 31 untē láisida sipōnjans seinans, jah qap du im þatei sunus mans atgibada in handuns mannē, jah usqimand imma, jah usqistips pridjin daga usstandiþ.
- 32 Iþ eis ni frōþun þamma waúrda, jah ōhtēdun ina frafhnan.
- 33 Jah qam in Kafarnaum, jah in garda qumans frah ins: hva in wiga miþ izwis missō mitōdēdup?
- 34 Iþ eis slawáidēdun; du sis missō andrunnun, hvarjis máists wēsi.
- 35 Jah sitands atwōpida þans twalif jah qap du im: jabái hvas wili frumists wisan, sijái alláizē aftumists jah alláim andbahts.
- 36 Jah nimands barn gasatida ita in midjáim im, jah ana armins nimands ita qap du im:
- 37 saei áin þizē swaleikáizē barnē andnimip ana namin

meinamma, mik andnimip; jah salvazuh saei mik andnimip, ni mik andnimip, ak þana sandjandan mik.

- 38 Andhöf þan imma Iðhannēs qipands: láisari! sēhvum sumana in þeinamma namin usdreibandan unhulþōns, saei ni láisteip unsis, jah waridēdum imma, untē ni láisteip unsis.
- 39 Ip is qaþ: ni warjip imma; ni mannahun áuk ist saei táujip maht in namin meinamma jah magi spráutō ubil-waúrdjan mis;
- 40 untē saei nist wipra izwis, faúr izwis ist.
- 41 Saei áuk allis gadragkjái izwis stikla watins in namin meinamma, untē Xristáus sijup, amēn qipa izwis ei ni fraqisteip mizdōn seinái.
- 42 Jah salvazuh saei gamarzjái áinana þizē leitilanē þizē galáubjandanē du mis, gōþ ist imma máis ei galagjáidáu asiluqafrnus ana balsaggan is jah frawaúrpanš wēsi in marein.
- 43 Jah jabái marzjái þuk handus þeina, afmáit þō; gōþ þus ist hamfamma in libáin galeipan, þáu twōs handuns habandin galeipan in gaśaśnnan, in fōn þata unhvapnandō,
- 44 þarei maþa izē ni gaswiltip jah fōn ni afhvapniþ.
- 45 Jah jabái fōtus þeins marzjái þuk, afmáit ina; gōþ þus ist galeipan in libáin haltamma, þáu twans fōtuns habandin gawaúrpan in gaśaśnnan, in fōn þata unhvapnandō,
- 46 þarei maþa izē ni gaswiltip jah fōn ni afhvapniþ.
- 47 Jah jabái áugō þein marzjái þuk, uswaúrþ imma; gōþ þus ist háihamma galeipan in þiudangardja guþs, þáu twa áugōna habandin atwaúrpan in gaśaśnnan funins,
- 48 þarei maþa izē ni gadáupniþ jah fōn ni afhvapniþ.
- 49 hvazuh áuk funin saltada jah hvarjatōh hunslē salta saltada.

50 Gōþ salt; iþ jabái salt unsaltan wafrþiþ, hvē supūda?
Habáiþ in izwis salt, jah gawafrþeigái sijáiþ miþ izwis
missō.

CHAPTER X.

- 1 Jah jáinþrō usstandands qam in markōm Iudaias hendar
Iaúrdanáu; jah gaqēmum sik aftra manageins du imma,
jah, swē biuhts, aftra láisida ins.
- 2 Jah duatgaggandans Fareisaieis frēhun ina, skuldu sijái
mann qēn afsatjan, fráisandans ina.
- 3 Iþ is andhafjands qap: hva izwis anabáuþ Mōsēs?
- 4 Iþ eis qēpun: Mōsēs usláubida unsis bōkōs afsateináis
mēljan jah aflētan.
- 5 Jah andhafjands Iēsus qap du im: wiþra harduhafertein
izwara gamēlida izwis þō anabusn.
- 6 Iþ anastōdeinái gaskaftáis gumein jah qinein gatawida
guþ.
- 7 Inuh þis bileipái manna attin seinamma jah áipein seinái,
- 8 jah sijáina þō twa du leika samin, swaswē þanaseiþs ni
sind twa, ak leuk áin.
- 9 Þatei nu guþ gawaþ, manna þamma ni skáidái.
- 10 Jah in garda aftra sipōnjōs is bi þata samō frēhun ina.
- 11 Jah qap du im: salvazuh saei aflētiþ qēn seinu jah liugáiþ
anþara, hōrinōþ du þizái.
- 12 Jah jabái qinō aflētiþ aban seinana jah liugada anþa-
ramma, hōrinōþ.
- 13 Þanuh atbērun du imma barna, ei attaftōki im: iþ þá
sipōnjōs is sōkun þáim bafrandam du.
- 14 Gasafhvands þan Iēsus unwērida jah qap du im: lētiþ þō
barna gaggan du mis jah ni warjiþ þō, untē þizē ist þiu-
dangardi guþs.

- 15 Amēn, qíþa izwis : saei ni andnimíþ þiudangardja guþs swē barn, ni þáuh qimíþ in izái.
- 16 Jah gaþláihands im, lagjands handuns ana þō þiupida im.
- 17 Jah usgaggandin imma in wig, duatrinnands áins jah knussjands baþ ina qíþands : láisari þiupeiga, hva táujáu ei libáináis áíweinōns arbja waírpáu ?
- 18 Íþ is qaþ du imma : hva mik qíþis þiupeigana ? ni hvashun þiupeigs, alja áins guþ.
- 19 Þōs anabusnins kant : ni hōrinōs ; ni maúrþrjáis ; ni hlifáis ; ni sijáis galiugaweitwōds ; ni anamahtjáis ; swērái attan þeinana jah áíþein þeina.
- 20 Þaruh andhafjands qaþ du imma : láisari, þō alla gafas-táida us jundái meinái.
- 21 Íþ Iēsus insaþhvands du imma frijōða ina jah qaþ du imma : áinis þus wan ist ; gagg, swa filu swē habáis frabugei jah gif þarbam, jah habáis huzd in himinam ; jah hiri láistjan mik nimands galgan.
- 22 Íþ is ganipnands in þis waúrdis galáiþ gáurs ; was áuk habands fashu manag.
- 23 Jah bisaðhvands Iēsus qaþ sipōnjam seináim : sái, hváiwa agluba þái fashō gahabandans in þiudangardja guþs galeiþand.
- 24 Íþ þái sipōnjōs afsláupnōdēdun in waúrdē is. Þaruh Iēsus aftra andhafjands qaþ im : barnilōna, hváiwa aglu ist þáim hugjandam afar fasháu in þiudangardja guþs galeiþan.
- 25 Azitizō ist ulbandáu þaírh þaírkō nēþlōs galeiþan, þáu gabigamma in þiudangardja guþs galeiþan.
- 26 Íþ eis máis usgeisnōdēdun qíþandans du sis missō : jah hvas mag ganisan ?
- 27 Insaþhvands du im Iēsus qaþ : fram mannam unmahteig ist, akei ni fram guþa ; allata áuk mahteig ist fram guþa.

- 28 Dugann þan Pastrus qipan du imma : sái, weis aflaflötum alla jah láistidēdum þuk.
- 29 Andhafjands im Iēsus qaþ : amēn, qipa izwis : ni hvashun ist saei aflaflōti gard aþþáu brōþrums aþþáu áipein aþþáu attan aþþáu qēn aþþáu barna aþþáu háimōþlja in meina jah in þizōs aþwaggēljōns,
- 30 saei ni andnimái r falþ nu in þamma mēla gardins jah brōþrums jah swistrums jah attan jah áipein jah barna jah háimōþlja miþ wrakōm, jah in áiwa þamma anawaþþin libáin áiweinōn.
- 31 Aþþan managái waþþand frumans aþtumans, jah aþtumans frumans.
- 32 Wēsunuþ-þan ana wiga gaggandans du Iáfrusaúlymái jah faúrbigaggands ins Iēsus, jah sildaleikidēdun jah afarláistjandans faúrhtái waúrþun. Jah andnimands aþra þans twalif dugann im qipan þōei habáidēdun ina gadaban.
- 33 Þatei sái, usgaggam in Iáfrusaúlma jah sunus mans atgibada þáim ufargudjam jah bōkarjam, jah gawargjand ina dáuþáu, —
- 34 jah biláikand ina jah bliggwand ina, jah speiwand ana ina jah usqimand imma, jah þridjin daga ustandiþ.
- 35 Jah athabáidēdun sik du imma Iakōbus jah Iōhannēs, sunjus Zasfaðdaiáus, qipandans : láisari, wileima ei þatei þuk bidjōs, táujáis uggekis.
- 36 Iþ Iēsus qaþ im : hva wileits táujan mik igqis?
- 37 Iþ eis qēþun du imma : fragif ugkis ei áins af tafhswōn þeinái jah áins af hleidumein þeinái sitáíwa in wulþáu þeinamma.
- 38 Iþ Iēsus qaþuh du im : ni wituts hris bidjats : magutsu driggkan stikl þanei ik driggka, jah dáuþeinái þizáiei ik dáuþjada, ei dáuþjáindáu?

- 39 Ip eis qēpun du imma : magu. Ip Iēsus qapuh du im : swēþáuh þana stíkl þanei ik driggka, driggkats, jah þízái dáuþeinái þízáiei ik dáuþjada *dáuþþanda* ;
- 40 ip þata du sitan af tašhswōn meinái ašþþáu af hleidumein nist mein du giban, alja þáimei manwiþ was.
- 41 Jah gaháusjandans þái tašhun dugunnun unwērjan bi Iakōbu jah Iōhannēn.
- 42 Ip is atháitands ins qap du im : wituþ þatei *þáiei* þuggk-jand reikinōn þiudōm, gafráujinōnd im, ip þái mikilans izē gawaldand im.
- 43 Ip ni swa sijái in izwis ; ak sahvazuh saei wili wašrþan mikils in izwis, sijái izwar andbahts ;
- 44 jah saei wili izwara wašrþan frumists, sijái alláim skalks.
- 45 Jah áuk sunus mans ni qam at andbahtjam, ak andbahtjan jah giban sáiwala seina faúr managans lūn.
- 46 Jah qēmum in Iafrikōn. Jah usgaggandin imma jáinþrō miþ sipōnjam seináim jah managein ganōháí, sunus Teimaiáus, Barteimaiáus blinda, sat faúr wig du áihtrōn.
- 47 Jah gaháusjands þatei Iēsus sa Nazōraius ist, dugann hrōþjan jah qipan : sunáu Daweidis, Iēsu, armái mik !
- 48 Jah hvōtidēdun imma managái ei gaþaháidēdi ; ip is filu máis hrōþida : sunáu Daweidis, armái mik !
- 49 Jah gastandands Iēsus hašháit atwōþjan ina. Jah wōpi-dēdun þana blindan, qipandans du imma : þrafstei þuk ; urreis, wōpeþ þuk.
- 50 Ip is afwašrþands wastjái seinái ushláupands qam at Iēsu.
- 51 Jah andhafjands qap du imma Iēsus : hva wileis ei táujáu þus ? Ip sa blinda qap du imma : rabbaunei, ei ussašhváu.
- 52 Ip Iēsus qap du imma : gagg, galáubeins þeina ganasida þuk. Jah sunsáiw ussahv jah láistida in wiga Iēsu.

CHAPTER XI.

- 1 Jah biþē nēhva wēsun Iafrusalēm, in Bēpsfagein jah Bi-
paniin at fafrgunjaalēwjin, insandidatwans sipōnjē seináizē,
- 2 jah qaþ du im : gaggats in háim þō wiþrawafrþōn iggqis,
jah sunsáiw inn gaggandans in þō baúrg bigitats fulan
gabundanana, ana þammei naúh áinshun mannē ni sat ;
andbindandans ina attiuhats.
- 3 Jah jabái hvas iggqis qipái : duhvē þata táujats ? qipáits :
þatei fráuja þis gafrneip ; jah sunsáiw ina insandeip hidrē.
- 4 Galipun þan jah bigētun fulan gabundanana at daúra ūta
ana gagga ; jah andbundun ina.
- 5 Jah sumái þizē jáinar standandanē qēþun du im : hva
táujats andbindandans þana fulan ?
- 6 Ip eis qēþun du im swaswē anabáup im Iēsus, jah
laflōtun ins.
- 7 Jah brāhtēdun þana fulan at Iēsua ; jah galagidēdun ana
wastjōs seinōs, jah gasat ana ina.
- 8 Managái þan wastjōm seináim strawidēdun ana wiga ;
sumái astans mafmáitun us bagmam jah strawidēdun ana
wiga.
- 9 Jah pái faúragaggandans hrōpidēdun qipandans : ōsanna,
þiupida sa qimanda in namin fráujins !
- 10 Þiupidō sō qimandei þiudangardi in namin attins unsaris
Daweidis, ōsanna in háuhistjam !
- 11 Jah galáip in Iafrusaúlyma Iēsus jah in alh ; jah bisaf-
hvands alla, at andanahtja jupan wisandin hveilái usiddja in
Bēþanian miþ þáim twalibim.
- 12 Jah iftumin daga usstandandam im us Bēþaniin grēdags
was.

- 13 Jah gasaflvands smakkabagm faírraprō habandan láuf atiddja, ei áuftō bigēti hva ana imma; jah qimands at imma ni washt bigat ana imma niba láuf; ni áuk was mēl smakkanē.
- 14 Jah usbafrands qap du imma: ni þanaseiþs us þus áiw manna akran matjái. Jah gaháusidēdun þái sipōnjōs is.
- 15 Jah iddjēdun du laírusaúlymái. Jah atgaggands Iēsus in alh dugann uswaírran þans frabugjandans jah bugjandans in alh, jah mēsa skattjanē jah sitlans þizē frabugjandanē ahakim uswaltida.
- 16 Jah ni laflōt ei hvas þaírhbēri kas þaírh þō alh.
- 17 Jah láisida qipands du im: niu gamēliþ ist þatei razn mein razn biðō háitada alláim þiudōm? iþ jus gatawidēdup ita du filigrja wáidēdjanē.
- 18 Jah gaháusidēdun þái bōkarjōs jah gudjanē aúhumistans jah sōkidēdun, hváíwa imma usqistidēdeina: ōhtēdun áuk ina, untē alla managei sildaleikidēdun in láiseináis is.
- 19 Jah biþē andanahti warþ, usiddja ūt us þizái baúrg.
- 20 Jah in maúrgin faúrgaggandans gasēlvun þana smakkabagm þaúrsjana us waúrtim.
- 21 Jah gamunands Þaítrus qap du imma: rabbei, sái, smakkabagms þanei fraqast gapaúrsnōda.
- 22 Jah andhafjands Iēsus qap du im: habáiþ galáubein guþs!
- 23 Amēn áuk qipa izwis, þishvazuh ei qipái du þamma faírgunja: ushafi þuk jah waírrp þus in marein, jah ni tuzwērjái in haírtin seinamma, ak galáubjái þata, ei þatei qipip gagaggiþ, waírrpíþ imma þishvah þei qipip.
- 24 Dupþē qipa izwis: allata þishvah þei biðjandans sōkeiþ, galáubeiþ þatei nimip, jah waírrpíþ izwis.
- 25 Jah þan standáiþ biðjandans, aflētáiþ, jabái hva habáiþ

wipra hvana, ei jah atta izwar sa in himinam aflētái izwis missadēdins izwarōs.

26 Ip jabái jus ni aflētiþ, ni þáu atta izwar sa in himinam aflētiþ izwis missadēdins izwarōs.

27 Jah iddjēdun aftra du Iáfrusaúlymái. Jah in alh hvarbōndin imma, atiddjēdun du imma þái aúhumistans gudjans jah bōkarjōs jah sinistans.

28 Jah qēpun du imma : in hvamma waldufnjē þata táujis? jah hvas þus þata waldufni atgaf, ei þata táujis?

29 Ip Iēsus andhafjands qaþ du im : frašhna jah ik izwis áinis waúrdis jah andhafjiþ mis, jah qiþa izwis in hvamma waldufnjē þata táuja.

30 Dáuþeins Iōhannis uzuh himina was þáu uzuh mannam? andhafjiþ mis.

31 Jah þāhtēdun du sis missō qiþandans, jabái qiþam : us himina, qiþiþ : aþþan dulvē ni galáubidēduþ imma?

32 Ak qiþam : us mannam, ūhtēdun þō managein. Allái áuk alakjō habáidēdun Iōhannēn þatei bi sunjái praúfētēs was.

33 Jah andhafjandans qēpun du Iēsua : ni witum. Jah andhafjands Iēsus qaþ du im : nih ik izwis qiþa in hvamma waldufnjē þata táuja.

CHAPTER XII.

1 Jah dugann im in gajukōm qiþan : weinagard ussatida manna, jah bisatida ina faþōm, jah usgrōf dal uf mēsa, jah gatimrida kēlikn, jah anafalh ina waúrstwjam, jah afláiþ aljaþ.

2 Jah insandida du þáim waúrstwjam at mēl skalk, ei at þáim waúrstwjam nēmi akranis þis weinagardis.

- 3 Íp eis nimandans ina usbluggwun jah insandidēdun láushandjan.
- 4 Jah aftra insandida du im anþarana skalk; jah þana stáinam waírpandans gaáiwiskōdēdun jah háubip wundan brāhtēdun, jah insandidēdun ganáitidana.
- 5 Jah aftra insandida anþarana; jah jáinana afslōhun, jah managans anþarans, sumans usbligggwandans, sumanzuh þan usqimandans.
- 6 Þanuh naúhþanuh áinana sunu áigands liubana sis, insandida jah þana du im spēdistana, qipands þatei gaáistand sunu meinana.
- 7 Íp jáinái þái waúrstwjans qēþun du sis missō þatei sa ist sa arbinumja; hirjip, usqimam imma, jah unsar waírpip þata arbi.
- 8 Jah undgreipandans ina usqēmum, jah uswaúrpun imma út us þamma weinagarda.
- 9 hva nuh táujái fráuja þis weinagardis? Qimip jah usqisteip þans waúrstwjans, jah gibip þana weinagard anþaráim.
- 10 Nih þata gamēlidō ussuggwup: stáins þammei uswaúrpun þái timrjans, sah warþ du háubida wafhstins?
- 11 Fram fráujin warþ sa, jah ist sildaleiks in áugam unsaráim.
- 12 Jah sōkidēdun ina undgreipan, jah ōhtēdun þō managein; frōþun áuk þatei du im þō gajukōn qap. Jah aflētandans ina galipun.
- 13 Jah insandidēdun du imma sumái þizē Fareisaiē jah Hērōdianē, ei ina ganuteina waúrda.
- 14 Íp eis qimandans qēþun du imma: láisari, witum þatei sunjeins is jah ni kara þuk manshun; ni áuk saflvis in andwaírpja mannē, ak bi sunjái wig guþs láiseis: skuldu ist kaisaragild giban kaisara, þáu niu gibáima?

- 15 Íþ Iēsus gasaſhvands izē liutein qaþ du im : hva mik fráisiþ ? atbaſriþ mis skatt, ei gasaſhváu.
- 16 Íþ eis atbērun, jah qaþ du im : hvis ist sa manleika jah sō ufarmēleins ? Íþ eis qēþun du imma : kaisaris.
- 17 Jah andhafjands Iēsus qaþ du im : usgibiþ þō kaisaris kaisara jah þō guþs guþa. Jah sildaleikidēdun ana þamma.
- 18 Jah atiddjēdun Saddukaieis du imma þáiei qiþand usstass ni wisan, jah frēhun ina qiþandans :
- 19 Láisari, Mōsēs gamēliða unsis þatei jabái hvis brōþar ga-
dáupnái, jah bileipái qēnái, jah barnē ni bileipái, ei nimái
brōþar is þō qēn is, jah ussatjái barna brōþr seinamma.
- 20 Sibun brōþrahans wēsun ; jah sa frumista nam qēn, jah
gaswiltands ni biláip fráíwa.
- 21 Jah anþar nam þō ; jah gadáupnōða, jah ni sa biláip
fráíwa. Jah þridja samaleikō.
- 22 Jah nēmun þō samaleikō þái sibun, jah ni biliþun fráíwa.
Spēdumista alláizē gaswalt jah sō qēns.
- 23 In þizái usstassái, þan usstandand, hvarjamma izē wafrþiþ
qēns ? Þái áuk sibun áihtēdun þō du qēnái.
- 24 Jah andhafjands Iēsus qaþ du im : niu duþē afrzjái sijup,
ni kunnandans mēla nih maht guþs ?
- 25 Allis þan usstandand us dáupáim, ni liugand ni liuganda,
ak sind swē aggiljus þái in himinam.
- 26 Appan bi dáupans, þatei urreisand, niu gakunnáidēdup
ana bōkōm Mōsēzis ana aſlvatundjái, hváiwa imma qaþ
guþ qiþands : ik im guþ Abrahamis jah guþ Isakis jah
Iakōbis ?
- 27 Nist guþ dáupáizē, ak qiwáizē. Appan jus filu afrzjái
sijup.
- 28 Jah duatgaggands áins þizē bōkarjē, gaháusjands ins

- samana sōkjandans, gasašvands Ȥatei wašla im andhōf, frah ina : hvarja ist alláizō anabusnē frumista?
- 29 Ip Iēsus andhōf imma Ȥatei frumista alláizō anabusns : háusei Israēl, fráuja guȥ unsar fráuja áins ist.
- 30 Jah frijōs fráujan guȥ Ȥeinana us allamma hašrtin Ȥeinamma jah us allái sáiwalái Ȥeinái jah us allái gahugdái Ȥeinái jah us allái mahtái Ȥeinái. Sō frumista anabusns.
- 31 Jah anȣara galeika ȣizái : frijōs nēhvundjan Ȥeinana swē ȣuk silban. Máizei ȣáim anȣara anabusns nist.
- 32 Jah qaȣ du imma sa bōkareis : wašla, láisari, bi sunjái qast Ȥatei áins ist, jah nist anȣar alja imma ;
- 33 jah ȣata du frijōn ina us allamma hašrtin jah us allamma fraȣja jah us allái sáiwalái jah us allái mahtái, jah ȣata du frijōn nēhvundjan swē sik silban managizō ist alláim ȣáim alabrunstim jah sáudim.
- 34 Jah Iēsus gasašvands ina Ȥatei frōdaba andhōf, qaȣ du imma : ni fašrra is ȣiudangardjái guȣs. Jah áinshun ȣanaseiȣs ni gadaúrsta ina frašhnan.
- 35 Jah andhašjands Iēsus qaȣ láisjands in alh : hváíwa qiȣand ȣai bōkarjōs Ȥatei Xristus sunus ist Daweidis?
- 36 Silba áuk Daweid qaȣ in ahmin weihamma : qiȣiȣ fráuja du fráujin meinamma, sit af tašhswōn meinái, untē ik galagja fijands ȣeinans fōtubaúrd fōtiwē ȣeináizē.
- 37 Silba rašhtis Daweid qiȣiȣ ina fráujan, jah hvaȣrō imma sunus ist? Jah alla sō managei háusidēdun imma ga-baúrjaba.
- 38 Jah qaȣ du im in láiseinái .seinái : sašhvip faúra bōkar-jam — —

CHAPTER XIII.

- 16 — — wastja seinā.
17 Appan wái þáim qipuhaftōm jah daddjandeim in jáinám dagam.
18 Appan bidjáip ei ni wafrþái sa plaúhs izwar wintráu.
19 Wafrþand áuk þái dagōs jáináí aglō swaleika, swē ni was swaleika fram anastōdeinái gaskaftáis þōei gaskōp guþ, und hita, jah ni wafrþip.
20 Jah ni fráuja gamaúrgidēdi þans dagans, ni páuh ganēsi áinhun leukē; akei in þizē gawalidanē þanzei gawalida, gamaúrgida þans dagans.
21 Jah þan jabái hvas izwis qipái: sái, hēr Xristus, asþpáu sái, jáinar, ni galáubjáip;
22 untē urreisand galiugaxristjus jah galiugapraufēteis, jah giband táiknins jah faúratanja du afaírzjan, jabái mahteig sijái, jah þans gawalidans.
23 Ip jus saftvip, sái, faúragatáih izwis allata.
24 Akei in jáinans dagans afar þō aglōn jáina saul riqizeip jah mēna ni gþip liuhap sein.
25 Jah staírnōns himinis wafrþand driusandeins jah mahteis þōs in himinam gawagjanda.
26 Jah þan gasašvand sunu mans qimandan in milhmam miþ mahtái managái jah wulþáu.
27 Jah þan insandeip aggiluns seinans jah galisip þans gawalidans seinans af fidwōr windam fram andjam afrþōs und andi himinis.
28 Appan af smakkabagma ganimip þō gajukōn. Þan þis jupan asts plaqus wafrþip jah uskeinand láubōs, kunnup patei nehva ist asans.

- 29 Swah jah jus, þan gasafhvīþ þata waírþan, kunneīþ þatei
nēhva sijup at — —

CHAPTER XIV.

- 4 — — *fraǵisteins* þis balsanis warþ?
5 Maht wēsi áuk þata balsan frabugjan in managizō þáu
þrija hunda skattē, jah giban unledáim. Jah andstaúr-
ráidēdun þō.
6 Ip Iēsus qaþ: lētīþ þō; duhvē izái usþriutīþ? þannu gōþ
waúrstw waúrhta bi mis.
7 Sinteinō áuk þans unlēdans habáiþ miþ izwis, jah þan
wileīþ, magup im wafla táujan; ip mik ni sinteinō habáiþ.
8 Þatei habáida sō gatawida; faúrsnáu salbōn mein leuk du
usfilha.
9 Amēn, qīpa izwis: þishvaruh þei mērjada sō aīwaggēljō
and alla manasēþ, jah þatei gatawida sō rōdjada du
gamundái izōs.
10 Jah Iudas Iskariōteis, áins þizē twalibē, galáiþ du þáim
gudjam, ei galēwidēdi ina im.
11 Ip eis gaháusjandans faginōdēdun jah gahafháitun imma
fashtu giban; jah sōkida hváiwa gatilaba ina galēwidēdi.
12 Jah þamma frumistin daga azymē, þan paska salidēdun,
qēþun du imma þái sipōnjōs is: hvar wileis ei galeīþandans
manwjáima, ei matjáis paska?
13 Jah insandida twans sipōnjē seináizē qaþuh du im: gaggats
in þō baúrg, jah gamōteīþ igqis manna kas watins bafrands:
gaggats afar þamma,
14 jah þadei inn galeīþái, qīþáits þamma heiwafráujin þatei
láisareis qīþīþ: hvar sind salīþwōs parei paska miþ sipōnjam
meináim matjáu?

- 15 Jah sa izwis táikneip kēlikn mikilata, gastrawip, manwjata ;
jah jáinar manwjáip unsis.
- 16 Jah usiddjēdun pái sipōnjōs —
- 41 — sái, galēwjada sunus mans in handuns frawaúrhtáizē.
- 42 Urreisip, gaggam ! Sái, sa lēwjands mik atnēhvida.
- 43 Jah sunsáiw naúhpanuh at imma rōdjandin qam Iudas,
sums þizē twalibē, jah miþ imma managei miþ hafrum jah
triwam fram páim aúhumistam gudjam jah bōkarjam jah
sinistam.
- 44 Atuh-pan-gaf sa lēwjands im bandwōn qipands : þammei
kukjáu, sa ist : greipip þana jah tiuhiþ arniba.
- 45 Jah qimands sunsáiw, atgaggands du imma qaþ : rabbei,
rabbei ! jah kukida imma.
- 46 Ip eis uslagidēdun handuns ana ina jah undgripun ina.
- 47 Ip áins sums þizē atstandandanē imma uslūkands hafru
slōh skalk aúhumistins gudjins jah afslōh imma áusō þata
tafhswo.
- 48 Jah andhafjands Iēsus qaþ du im : swē du wáidēdjín
urrunnuþ miþ hafrum jah triwam greipan mik.
- 49 Daga hvammēh was at izwis in alb láisjands jah ni gripup
mik : ak ei usfullnōdēdeina bōkōs.
- 50 Jah affētandans ina gaþlaúhun allái.
- 51 Jah áins sums juggaláuþs láistida afar imma biwáibips
leina ana naqadana ; jah gripun is pái juggaláuðeis.
- 52 Ip is bileipands þamma leina naqaþs gaþlaúh faúra im.
- 53 Jah gataúhun Iēsu du aúhumistin gudjin ; jah garunnun
miþ imma aúhumistans gudjans allái jah pái sinistans jah
bōkarjōs.
- 54 Jah Paítrus faírraþrō láistida afar imma, untē qam in garda
þis aúhumistins gudjins ; jah was sitands miþ andbahtam
jah warmjands sik at liuhada.

- 55 Íp þái aúhumistans gudjans jah alla sō gafaúrds sōkidēdun ana Iēsu weitwōdīþa du afdáupjan ina ; jah ni bigētun.
- 56 Managái áuk galiug weitwōdidēdun ana ina, jah samalei-kōs þōs weitwōdīþōs ni wēsun.
- 57 Jah sumái usstandandaþs galiug weitwōdidēdun ana ina qīþandans :
- 58 Þatei weis gaháusidēdum qīþandan ina þatei ik gatafra alh þō handuwaúrhtōn, jah bi þrins dagans anþara un-handuwaúrhta gatimrja.
- 59 Jah ni swa samaleika was weitwōdīþa izē.
- 60 Jah usstandands sa aúhumista gudja in midjáim frah Iēsu qīþands: niu andhafjis washt, hva þái ana þuk weitwōdjand?
- 61 Íp is þaháida, jah washt ni andhōf. Aftra sa aúhumista gudja frah ina jah qaþ du imma : þu is Xristus sa sunus þis piuþeigins?
- 62 Íp is qaþuh : ik im ; jah gasaþhvīþ þana sunu mans af tafshwōn sitandan mahtáis, jah qimandan miþ milhmam himinis.
- 63 Íp sa aúhumista gudja disskreitands wastjōs seinōs qaþ : hva þanamáis þaúrbum weis weitwōdē?
- 64 Háusidēduþ þō wajaþmērein is : hva izwis þugkeiþ? Þaruh eis allái gadōmidēdun ina skulan wisan dáupáu.
- 65 Jah dugunnun sumái speiwan ana wlit is jah huljan and-waírþi is jah káupatjan ina, jah qēþun du imma : praúfētei ! jah andbahtōs gabaúrjaba lōfam slōhun ina.
- 66 Jah wisandin Þaþráu in rōhsnái dalapa jah atiddja áina þiuþō þis aúhumistins gudjins,
- 67 jah gasaþhvandeī Þaþtru warmjandan sik, insaþhvandeī du imma qaþ : jah þu miþ Iēsua þamma Nazōreináu wast.
- 68 Íp is asafáik qīþands : ni wáit, ni kann hva þu qīþis. Jah galáip faúr gard, jah hana wōþida.

- 69 Jah þiwi gasaflvandeí ina aftra dugann qíþan þáim faúra-standandam, þatei sa þizeí ist.
- 70 Íþ is aftra láugnida. Jah afar leitił aftra þái atstandandans qēþun du Þaítráu: bi sunjáí, þizeí is; jah áuk razda þeina galeika ist.
- 71 Íþ is dugann afaíkan jah swaran þatei ni kann þana mannan þanei qíþiþ.
- 72 Jah anþamma sinþa hana wōpida. Jah gamunda Þaítrus þata waúrd, swē qaþ imma Iēsus, þatei faúrþizē hana hrukjáí twáim sinþam, inwidis mik þrim sinþam. Jah dugann greitan.

CHAPTER XV.

- 1 Jah sunsáiw in maúrgin garūni táujandans þái aúhumis-tans gudjans miþ þáim sinistam jah bōkarjam, jah alla sō gafaúrds gabindandans Iēsu brāhtēdun ina at Peilátáu.
- 2 Jah frah ina Peilátus: þu is þiudans Iudaiē? Íþ is andhafjands qaþ du imma: þu qíþis.
- 3 Jah wrōhidēdun ina þái aúhumistans gudjans filu.
- 4 Íþ Peilátus aftra frah ina qíþands: niu andhafjis ni washt? sái, hvan filu ana þuk weitwōdjand.
- 5 Íþ Iēsus þanamáis ni andhōf, swaswē sildaleikida Peilátus.
- 6 Íþ and dulp hvarjōh fralaflōt im áinana bandjan þanei bēdun.
- 7 Wasuh þan sa háitana Barabbas miþ þáim miþ imma drōbjandam gabundans, þáiei in aúhjōdáu maúrþr gata-widēdun.
- 8 Jah usgaggandei alla managei dugunnun bidjan, swaswē sinteinō tawida im.
- 9 Íþ Peilátus andhōf im qíþands: wileidu fraleitan izwis þana þiudan Iudaiē?

- 10 Wissa áuk þatei in neipis atgēbun ina þái aúhumistans gudjans.
- 11 Íþ þái aúhumistans gudjans inwagidēdun þō managein ei máis Barabban fralaflōti im.
- 12 Íþ Peilātus aftra andhafjands qaþ du im : hva nu wileiþ ei táujáu þammei qipip þiudan Iudaiē ?
- 13 Íþ eis aftra hrōpidēdun : ushramei ina.
- 14 Íþ Peilātus qaþ du im : hva allis ubilis gatawida ? Íþ eis máis hrōpidēdun : ushramei ina.
- 15 Íþ Peilātus wiljands þizái managein fullafahjan, fralaflōt im þana Barabban, íþ Iēsu atgaf usbliggwands, ei ushramiþs wēsi.
- 16 Íþ gadraúhteis gataúhun ina innana gardis, þatei ist praftōriaún, jah gahafháitun alla hansa,
- 17 jah gawasidēdun ina paúrpurái, jah atlagidēdun ana ina þaúrneina wipja uswindandans,
- 18 jah dugunnun gōljan ina : háils, þiudan Iudaiē !
- 19 Jah slōhun is háubip ráusa, jah bispiwun ina, jah lagjandans kniwa inwitun ina.
- 20 Jah biþē bilafláikun ina andwasidēdun ina þizái paúr-purái, jah gawasidēdun ina wastjōm swēsáim, jah ustaúhun ina ei ushramidēdeina ina.
- 21 Jah undgripun sumana miannē, Seimōna Kyreinaiu, qimandan af akra, attan Alafksandráus jah Rufáus, ei nēmi galgan is.
- 22 Jah attaúhun ina ana Gaúlgaúþa staþ þatei ist gaskeiriþ hvafrneins staþs.
- 23 Jah gēbun imma drigkan wein miþ smyrna ; íþ is ni nam.
- 24 Jah ushramjandans ina disdáljand wastjōs is wafrpan-dans hláuta ana þōs, hvarjizuh hva nēmi.
- 25 Wasuh þan hveila þridjō, jah ushramidēdun ina.

- 26 Jah was ufarmēli faírinōs is ufarmēliþ : sa þiudans Iudaiē.
- 27 Jah miþ imma ushramidēdun twans wáidēdjans, áinana af tafhswōn jah áinana af hleidumein is.
- 28 Jah usfullnōða þata gamēlidō þata qiþanō : jah miþ unsib-jáim rahnips was.
- 29 Jah þái faúrgaggandans wajamēridēdun ina, wiþōndans háubida seina jah qiþandans : ō sa gatafrands þō alh jah bi þrins dagans gatimrjands þō,
- 30 nasei þuk silban jah atsteig af þamma galgin !
- 31 Samaleikō jah þái aúhumistans gudjans biláikandans ina miþ sis missō miþ þáim bōkarjam qēpun : anþarans gana-sida, iþ sik silban ni mag ganasjan.
- 32 Sa Kristus, sa þiudans Israēlis, atsteigadáu nu af þamma galgin, ei gasafhváima jah galáubjáima. Jah þái miþ ushramidans imma idweitidēdun imma.
- 33 Jah biþē warþ hveila safstō, riqis warþ ana allái afrþái und hveila niundōn.
- 34 Jah niundōn hveilái wōpida Iēsus stibnái mikilái qiþands : aslōē aslōē, lima sibakþanei, þatei ist gaskeiriþ : guþ meins, guþ meins, duhvē mis biláist ?
- 35 Jah sumái þizē atstandandanē gaháusjandans qēpun : sái, Hēlian wōpeip.
- 36 Þragjands þan áins jah gafulljands swam akeitis, galag-jands ana ráus, dragkida ina qiþands : lēt, ei safhvam qimáiu Hēlias athafjan ina.
- 37 Iþ Iēsus aftra lētands stibna mikila uzōn.
- 38 Jah faúrahāh alhs disskritnōða in twa iupaþrō und dalap.
- 39 Gasafhvands þan sa hundafaps sa atstandands in and-waírpja is þatei swa hrōpjands-uzōn, qap : bi sunjái, sa manna sa sunus was guþs.
- 40 Wēsunup-þan qinōns faírraþrō safhvandeins, in þáimeí

was Marja sō Magdalēnē jah Marja Iakōbis pis minni-
zins jah Iōsēzis áipei jah Salōmē.

- 41 Jah þan was in Galeilaia, jah láistidēdun ina jah andbah-
tidēdun imma, jah anþarōs managōs þōzei miþ iddjēdun
imma in Iafrusalēm.
- 42 Jah juþan at andanahtja waúrþanamma, untē was paras-
kaíwē, saei ist fruma sabbatō,
- 43 qimands Iōsēf af Areimapaías, gaguds ragineis, saei was
silba beidands þiudangardjōs guþs, anananþjands galáip
inn du Peilátáu jah baþ pis leikis Iēsuís.
- 44 Ip Peilátus sildaleikida ei is juþan gaswalt ; jah atháitands
þana hundafaþ frah ina juþan gadáuþnōdēdi.
- 45 Jah finþands at þamma hundafada fragaf þata leuk Iōséfa.
- 46 Jah usbugjands lein jah usnimands ita biwand þamma
leina jah galagida ita in hláiwa þatei was gadraban us
stáina, jah atwalwida stáin du daúra þis hláiwis.
- 47 Ip Marja sō Magdalēnē jah Marja Iōsēzis sēhþun hvar
galagips wēsi.

CHAPTER XVI.

- 1 Jah inwisandins sabbatē dagis Marja sō Magdalēnē jah
Marja sō Iakōbis jah Salōmē usbaúhtēdun arōmata, ei
atgaggandeins gasalbōdēdeina ina.
- 2 Jah filu áir pis dagis afarsabbatē atiddjēdun du þamma
hláiwa at urrinnandin sunnin.
- 3 Jah qēþun du sis missō : hvas afwalwjái unsis þana stáin
af daúrōm þis hláiwis ?
- 4 Jah insafhvandeins gáumidēdun þammei afwalwips ist sa
stáins ; was áuk mikils abraba.
- 5 Jah atgaggandeins in þata hláiw gasēhþun juggaláup

sitandan in tashswái biwáibidana wastjái hveitái; jah usgeisnōdēdun.

- 6 Paruh qaḡ du im: ni faúrhteip izwis, Iēsu sōkeip Nazō-raiu pana ushramidan; nist hēr, urráis, sái pana staḡ parei galagidēdun ina.
- 7 Akei gaggiḡ qipiduh du sipōnjam is jah du Pastráu patei faúrbigaggiḡ izwis in Galeilaian; paruh ina gasaḡvīḡ, swaswē qaḡ izwis.
- 8 Jah usgaggandeins af þamma hláíwa gaḡplaúhun; dizuh-þan-sat ijōs reirō jah usfilmei, jah ni qēḡpun mannhun washt; ōhtēdun sis áuk.
- 9 Usstandands þan in maúrgin frumin sabbatō atáugida frumist Marjin þizái Magdalēnē, af þizáiei uswarp sibun unbulḡḡons.
- 10 Sōh gaggandei gatáih þáim miḡ imma wisandam, qáinōn-dam jah grētandam.
- 11 Jah eis háusjandans þatei libáip jah gasaḡfvans warḡ fram izái, ni galáubidēdun.
- 12 Afaruh þan þata — —

AÍWAGGĒLJÖ ÞAÍRH LUKAN.

CHAPTER II.

- 1 Warþ þan in dagans jáinans, urrann gagrēfts fram kaisara Augustáu, gamēljan allana midjungard.
- 2 Sōh þan gilstramēleins frumista warþ at [wisandin kindina Syriáis] raginōndin Saúrim Kyreinaśáu.
- 3 Jah iddjēdun allái, ei mēlidái wēseina, hvarjizuh in seinái baúrg.
- 4 Urrann þan jah Iōsēf us Galeilaia, us baúrg Nazaraśþ, in Iudaian, in baúrg Daweidis sei háitada Bēþlahafm, dupē ei was us garda fadreináis Daweidis,
- 5 anamēljan miþ Mariin sei in fragiftim was imma qeins, wisandein inkilþōn.
- 6 Warþ þan, miþþanei þō wēsun jáinar, usfullnōdēdun dagōs du bafran izái.
- 7 Jah gabar sunu seinana þana frumabaúr, jah biwand ina, jah galagida ina in uzētin, untē ni was im rūmis in stada þamma.
- 8 Jah haírdjōs wēsun in þamma samin landa þaírhwakan-dans jah witandans wahtwōm nahts ufaro haírdái seinái.
- 9 Ip aggilus fráujins anaqam ins jah wulþus fráujins bis-káin ins, jah ōhtēdun agisa mikilamma.
- 10 Jah qaþ du im sa aggilus : ni ōgeiþ, untē sái, spillō izwis faheid mikila, sei waśrþiþ allái managein,

- 11 Þatei gabaúrans ist izwis himma daga nasjands, saei ist Xristus fráuja, in baúrg Daweidis.
- 12 Jah þata izwis táikns: bigitid barn biwundan jah galagid in uzētin.
- 13 Jah anaks warþ miþ þamma aggiláu managei harjis himinakundis hazjandanē guþ jah qipandanē :
- 14 wulþus in háuhistjam guþa jah ana aírþái gawaírþi in mannam gōdis wiljins.
- 15 Jah warþ, biþē galipun faírra im in himin þái aggiljus, jah þái mans þái haírdjōs qēpun du sis missō: þaírhgagáima ju und Bēþlahaím, jah sašváima waúrd þata waúrþanō, þatei fráuja gakannida unsis.
- 16 Jah qēmun sniumjandans, jah bigētun Marian jah Iōsēf, jah þata barn ligandō in uzētin.
- 17 Gasafvandans þan gakannidēdun bi þata waúrd þatei rōdiþ was du im bi þata barn.
- 18 Jah allái þái gaháusjandans sildaleikidēdun bi þō rōdidōna fram þáim haírdjam du im.
- 19 Ip Maria alla gafastáida þō waúrda, þagkjandei in haírtin seinamma.
- 20 Jah gawandidēdun sik þái haírdjōs mikiljandans jah hazjandans guþ in alláizē þizēei gaháusidēdun jah gasēhvun swaswē rōdiþ was du im.
- 21 Jah biþē usfulnōdēdun dagōs ahtáu du bimáitan ina, jah háitan was namō is Iēsus, þata qipānō fram aggiláu, faúrþizei ganumans wēsi in wamba.
- 22 Jah biþē usfulnōdēdun dagōs hráineináis izē bi witōða Mōsēzis, brāhtēdun ina Iárusalēm, atsatjan faúra fráujin,
- 23 swaswē gamēlid ist in witōða fráujins: þatei hvazuh gumakundáizē uslūkands qípu weihs fráujins háitada,
- 24 jah ei gēbeina fram imma hunsl, swaswē qipān ist in

- witōða fráujins, gajuk hráiwadübōnō afþþáu twōs juggōns ahakē.
- 25 Þaruh was manna in Iafrusalēm, þizei namō Symaḡōn, jah sa manna was garafhts jah gudafaurhts, beidands laþōnáis Israēlis, jah ahma weihs was ana imma.
- 26 Jah was imma gataḡhan fram ahmin þamma weihin ni saḡvan dáuþu, faúrþizei sēlvi Xristu fráujins.
- 27 Jah qam in ahmin in þizái alh; jah miþþanei inn attaúhun bērusjōs þata barn Iēsu, ei tawidēdeina bi biúhtja witōdis bi ina,
- 28 jah is andnám ina ana armins seinans, jah þiupida guþa jah qaþ:
- 29 nu fraleitáis skalk þeinana, fráujinōnd fráuja, bi waúrda þeinamma in gawaíþja;
- 30 þandē sēlvun áugōna meina nasein þeina,
- 31 þōei manwidēs in andwaíþja alláizō manageinō,
- 32 liuhaþ du andhuleinái þiudōm jah wulpu managein þeinái Israēla.
- 33 Jah was Iōsēf jah áípei is sildaleikjandōna ana þáim þōei rōdida wēsun bi ina,
- 34 Jah þiupida ina Symaḡōn jah qaþ du Mariin, áípein is: sái, sa ligiþ du drusa jah usstassái managáizē in Israēla jah du táiknái andsakanái.
- 35 Jah þan þeina silbōns sáiwala þaírhgaggiþ hafrus, ei andhuljáindáu us managáim hafrtam mitōneis.
- 36 Jah was Anna praúfēteis, daúhtar Fanuēlis, us kunja Asēris; sōh framaldra dagē managáizē libandei miþ abin jēra sibun fram magapein seinái,
- 37 sōh þan widuwō jērē ahtátēhund jah fidwōr, sōh ni afiddja faírra alh fastubnjam jah bidōm blōtandē fráujan nahtam jah dagam.

- 38 Sōh þizái hveílái atstandandei andhasfháit fráujin, jah
rōdida bi ina in alláim þáim usbeidandam lapōn Iafrusaú-
lymōs.
- 39 Jah biþē ustaúhun allata bi witōða fráujins, gawandidēdun
sik in Galeilaian, in baúrg seinā Nazaraþ.
- 40 Ip þata barn wōhs jah swinþnōða ahmins fullnands jah
handugeins, jah ansts guþs was ana imma.
- 41 Jah wratōdēdun þái birusjōs is jēra hvammēh in Iafrusa-
lēm at dulþ paska.
- 42 Jah biþē warþ twalibwintrus, usgaggandam þan im in
Iafrusaúlyma bi biūhtja dulþáis,
- 43 jah ustiuhandam þans dagans, miþþanē gawandidēdun sik
aftra, gastōþ Iēsus sa magus in Iafrusalēm, jah ni wissē-
dun Iōsēf jah áipei is.
- 44 Hugjandōna in gasinþjam ina wisan qēmūn dagis wig jah
sōkidēdun ina in ganipþjam jah in kunþam.
- 45 Jah ni bigitandōna ina gawandidēdun sik in Iafrusalēm
sōkjandōna ina.
- 46 Jah warþ afar dagans þrins, bigētun ina in alh sitandan
in midjáim láisarjam jah háusjandan im jah frašhnandan ins.
- 47 Usgeisnōdēdun þan allái þái háusjandans is ana frōðein
jah andawaúrdjam is.
- 48 Jah gasaþhvandans ina sildaleikidēdun, jah qaþ du imma
sō áipei is: magáu, hva gatawidēs uns swa? sái, sa atta
þeins jah ik winnandōna sōkidēdum þuk.
- 49 Jah qaþ du im: hva þatei sōkidēdup mik? niu wissēdup
þatei in þáim attins meinis skulda wisan?
- 50 Jah ija ni frōþun þamma waúrda þatei rōdida du im.
- 51 Jah iddja miþ im jah qam in Nazaraþ, jah was ufháus-
jands im; jah áipei is gafastáida þō waúrda alla in hafrtin
seinamma.

52 Jah Iēsus Ǫáih frōdein jah wahstáu jah anstái at gupa jah mannam.

CHAPTER IV.

- 1 Ip Iēsus, ahmins weihis fulls, gawandida sik fram Iaúr-danáu, jah taúhans was in ahmin in áupidái
- 2 dagē fidwōr tiguns, fráisans fram diabuláu. Jah ni matida washt in dagam jáináim, jah at ustaúhanáim Ǫáim dagam, biǪē grēdags warǪ.
- 3 Jah qaǪ du imma diabolus : jabái sunáus sijáis guǪs, qiǪ Ǫamma stáina ei wasǪǪái hláibs.
- 4 Jah andhōf Iēsus wiǪra ina qiǪands : gamēlid ist Ǫatei ni bi hláib áinana libáid manna, ak bi all waúrdē guǪs.
- 5 Jah ustiuhands ina diabuláus ana faǪrguni háuhata, atáu-gida imma allans Ǫiudinassuns Ǫis midjungardis in stika mēlis.
- 6 Jah qaǪ du imma sa diabolus : Ǫus giba Ǫata waldufni Ǫizē allata jah wulǪu izē, untē mis atgiban ist, jah Ǫis-hvammēh Ǫei wiljáu, giba Ǫata.
- 7 Ǫu nu jabái inweitis mik in andwasǪǪja meinamma, wasǪǪǪ Ǫein all.
- 8 Jah andhafjands imma Iēsus qaǪ : gamēlid ist, fráujan guǪ Ǫeinana inweitáis jah imma áinamma fullafahjáis.
- 9 ǪaǪrōh gatáu h ina in IaǪrusalēm, jah gasatida ina ana giblin alhs, jah qaǪ du imma : jabái sunus sijáis guǪs, wasǪǪ Ǫuk ǪaǪrō dalap ;
- 10 gamēlid ist áuk Ǫatei aggilum seináim anabiudǪ bi Ǫuk du gafastan Ǫuk,
- 11 jah Ǫatei ana handum Ǫuk ufhaband, ei hvan ni gastag-qjáis bi stáina fōtu Ǫeinana.

- 12 Jah andhafands qap imma Iēsus þatei qiþan ist : ni fráisáis fráujan guþ þeinana.
- 13 Jah ustiuhands all fráistöbnjō diabulus, afstöþ faírra imma und mēl.
- 14 Jah gawandida sik Iēsus in mahtái ahmins in Galeilaian, jah mēriþa urrann and all gawi bisitandē bi ina.
- 15 Jah is láisida in gaqumþim izē, mikilids fram alláim.
- 16 Jah qam in Nazaraþ, þarei was fōdips, jah galáip inn bi biūhtja seinamma in daga sabbatō in synagōgein, jah usstōþ siggwan bōkōs.
- 17 Jah atgibanōs wēsun imma bōkōs Eisaeiins praufētus, jah uslūkands þōs bōkōs bigat stad, þarei was gamēlid :
- 18 ahma fráujins ana mis, in þizei gasalbōda mik du wasla-mērjan unlēdáim, insandida mik du ganasjan þans gamal-widans hafrtin,
- 19 mērjan frahunþanáim fralēt jah blindáim siun, fralētan gamáidans in gaþrafstein, mērjan jēr fráujins andanēm.
- 20 Jah fafsalp þōs bōkōs jah usgibands andbahta gasat. Jah alláim in þizái synagōgein wēsun áugōna fafrweitjandōna du imma.
- 21 Dugann þan rōdjan du im þatei himma daga usfullnōdē-dun mēla þō in áusam izwaráim.
- 22 Jah allái alakjō weitwōdidēdun imma jah sildaleikidēdun bi þō waúrda anstáis þō usgaggandōna us munþa is jah qēpun : niu sa ist sunus Iōsēfis ?
- 23 Jah qap du im : áuftō qiþip mis þō gajukōn : þu leiki, háilei þuk silban ; hvan filu háusidēdum waúrþan in Kafarnaum, tawei jah hēr in gabaúrpái þeinái.
- 24 Qap þan : amēn izwis qiþa, þatei ni áinshun praufētē anda-nēms ist in gabaúrpái seinái :
- 25 aþþan bi sunjái qiþa izwis þatei managōs widuwōns wēsun

in dagam Hēleiins in Israēla, þan galuknōða himins du jēram þrim jah mēnōþs safhs, swē warþ hūhrus mikils and alla aírþa :

- 26 jah ni du áináihun þizō insandiþs was Hēlias, alja in Saraípta Seidonáis du qinōn widuwōn.
- 27 Jah managái þrūtsfillái wēsun uf Hasleisaiu praúfētáu in Israēla, jah ni áinshun izē gahráinids was, alja Naśman sa Saúr.
- 28 Jah fullái waurþun allái mōdis in þizái synagōgein háusjandans þata.
- 29 Jah usstandandans uskusun imma út us baúrg jah brāhtēdun ina und aúhmistō þis fafrgunjis ana þammei sō baúrgs izē gatimrida was, du afdráusjan ina þaprō.
- 30 Ip is þafrhleipands þafrh midjans ins iddja.
- 31 Jah galáip in Kafarnaum, baúrg Galeilais, jah was láisjands ins in sabbatim.
- 32 Jah sildaleikidēdun bi þō láisein is, untē in waldufnja was waurd is.
- 33 Jah in þizái synagōgein was manna habands ahman unhulþōns unhráinjana, jah ufhrōpida,
- 34 qipands : lēt ! hva uns jah þus, Iēsu Nazōrēnu ? qamt fraqistjan unsis ? kann þuk, hvas is, sa weiha guþs.
- 35 Jah gahvōtida imma Iēsus qipands : afdōbn jah usgagg us þamma. Jah gawafrpands ina sa unhulþa in midjáim urrann af imma, ni washtái gaskapjands imma.
- 36 Jah warþ afsláupnan allans, jah rōdidēdun du sis missō qipandans : hva waurdē þata, þatei miþ waldufnja jah mahtái anabiudip þáim unhráinjam ahmam jah usgaggand ?
- 37 Jah usiddja mēriþa fram imma and allans stadins þis bisunjanē landis.
- 38 Usstandands þan us þizái synagōgái galáip in gard

Seimōnis. Swašhrō þan þis Seimōnis was anahabáida brinnōn mikilái, jah bēdun ina bi þō.

- 39 Jah atstandands ufar ija gasōk þizái brinnōn, jah afluōt ija. Sunsáiw þan usstandandei andbahtida im.
- 40 Miþþanei þan sagq sunnō, allái swa managái swē habáidēdun siukans saúhtim missaleikáim, brāhtēdun ins at imma: iþ is áinhvarjammēh izē handuns analagjands gaháilida ins.
- 41 Usiddjēdun þan jah unhulþōns af managáim hrōþjandeins jah qipandeins þatei þu is Xristus, sunus guþs. Jah gasakands im ni lafluōt þōs rōdjan, untē wissēdun silban Xristu ina wisan.
- 42 Biþēh þan warþ dags, usgaggands galáip ana áupjana stad, jah manageins sōkidēdun ina jah qēmum und ina jah gahabáidēdun ina, ei ni afliþi faírra im.
- 43 Þaruh is qap du im þatei jah þáim anþaráim baúrgim waslamērjan ik skal bi þiudangardja guþs, untē duþē mik insandida.
- 44 Jah was mērijands in synagōgim Galeilais.

CHAPTER XIV.

- 12 Qapup-þan jah þamma háitandin sik: þan waúrkjáis undaúrnimat afþþáu nahtamat, ni háitáis frijōnds þeinans nih brōþruns þeinans nih niþjans þeinans nih garaznans gabeigans, ibái áuftō jah eis aftra háitáina þuk jah wafrþiþ þus usguldan;
- 13 ak þan waúrkjáis daúht, háit unlēdans, gamáidans, haltans, blindans.
- 14 Jah áudags wafrþis, untē eis ni haband usgildan þus; usgildada áuk þus in usstassái þizē uswaúrhtanē.

- 15 Gaháusjands þan sums pizē anakumbjandanē þata qap
du imma : áudags saei matjiþ hláif in þiudangardjái guþs.
- 16 Þaruh qap imma fráuja : manna sums gawaúrhta nahtamat
mikilana jah hafháit managans.
- 17 Jah insandida skalk seinana hveilái nahtamatis qipan þáim
háitanam : gaggip, untē ju manwu ist allata.
- 18 Jah dugunnun suns faúrqiþan allái. Sa frumista qap :
land baúhta, jah þarf galeiþan jah saþvan þata ; bidja þuk,
habái mik faúrqiþanana.
- 19 Jah anþar qap : juka aúhsnē usbaúhta fimf, jah gagga
káusjan þans ; bidja þuk, habái mik faúrqiþanana.
- 20 Jah sums qap : qēn liugáida, jah duþē ni mag qiman.
- 21 Jah qimands sa skalks gatáih fráujin seinamma þata.
Þaruh þwaírhs sa gardawaldands qap du skalka sei-
namma : usgagg spráutō in gatwōns jah stáigōs baúrgs,
jah unlédans jah gamáidans jah blindans jah haltans
attiuh hidrē.
- 22 Jah qap sa skalks : fráuja, warþ swē anabáust, jah naúh
stads ist.
- 23 Jah qap sa fráuja du þamma skalka : usgagg and wigans
jah fapōs, jah náuþei inn atgaggan, ei usfulnái gards meins.
- 24 Qipa allis izwis þatei ni áinshun mannē jáináizē pizē faúra
háitananē káuseiþ þis nahtamatis meinis.
- 25 Miþ iddjēdun þan imma hiuhmans managái, jah gawand-
jands sik qap du im :
- 26 Jabái hvas gaggip du mis, jah ni fijáiþ attan seinana jah
áiþein jah qēn jah barna jah brōþruns jah swistruns,
naúhup-þan seina silbins sáiwala, ni mag meins sipōneis
wisan.
- 27 Jah saei ni baþriþ galgan seinana jah gaggái afar mis, ni
mag wisan meins sipōneis.

- 28 Izwara hvas rafhtis wiljands kēlikn timbrjan, niu frumist gasitands rahneip manwipō habáiu du ustiuhan?
- 29 ibái áuftō, bipē gasatidēdi grunduwaddju jah ni mahtēdi ustiuhan, allái pái gasašhvandans duginnáina biláikan ina,
- 30 qipandans patei sa manna dustōdida timbrjan jah ni mahta ustiuhan.
- 31 Ašpáu hvas piudans gaggands stigqan wipra anþarana piudan du wigana, niu gasitands faúrþis þankeip, síaiu mahteigs miþ tashun þūsundjōm gamōtjan þamma miþ twáim tigung þūsundjō gaggandin ana sik?
- 32 Eipáu [jabái nist mahteigs] naúhþanuh fašrra inma wisandin insandjands áiru bidjip gawašrþjis.
- 33 Swah nu hvarjizuh izwara saei ni afqipip allamma áigina seinamma, ni mag wisan meins sipōneis.
- 34 Gōd salt; ip jabái salt báud wašrþip, hwē gasupōða?
- 35 Nih du ašrþái, ni du mašhtáu fagr ist; ūt uswašrþand imma. Saei habái ausōna gaháusjandōna, gaháusjái.

CHAPTER XV.

- 1 Wēsunup-þan imma nēhvandans sik allái mōtarjōs jah frawaúrhtái háusjan imma.
- 2 Jah birōdidēdun Fareisaieis jah bōkarjōs, qipandans patei sa frawaúrhtans andnimip jah miþ matjip im.
- 3 Qaþ þan du im þō gajukōn qipands:
- 4 hvas manna izwara áigands tashuntēhund lambē jah fraliu-sands áinamma þizē, niu bileipip þō niuntēhund jah niun ana áupidái jah gaggip afar þamma fralusanin, untē bi-gitip þata?
- 5 Jah bigitands uslagjip ana amsans seinans faginōnds,
- 6 jah qimands in garda galapōþ frijōnds jah garaznans

qipands du im : faginŖŖ miŖ mis þammei bigat lamb mein pata fralusano.

- 7 Qiþa izwis þatei swa fahēds waŖŖiþ in himina in áinis frawaúrhtis idreigŖndins þáu in niuntēhundis jah niunē garahtáizē þáiei ni þaúrþun idreigŖs.
- 8 AŖþþáu suma qinŖ drakmans habandei taŖhun, jabái fraliuŖŖ drakmin áinamma, niu tandeiþ lukarn jah us-báugeiþ razn jah sŖkeiþ glaggwaba, untē bigitiþ ?
- 9 Jah bigitandei gaháitiþ frijŖndjŖs jah garaznŖns qipandei :
faginŖŖ miŖ mis, untē bigat drakmein þammei fraláuŖs.
- 10 Swa qiþa izwis, fahēds waŖŖiþ in andwaŖŖþja aggilē guþs in áinis idreigŖndins frawaúrhtis.
- 11 Qaþuþ-þan : mannē sums áihta twans sununs.
- 12 Jah qaþ sa jūhiza izē du attin : atta, gif mis, sei undrinnái mik dál áiginis ; jah disdálida im swēs sein.
- 13 Jah aŖar ni managans dagans brāhta samana allata sa jūhiza sunus, jah aŖláiþ in land faŖrra wisandŖ, jah jáinar distahida pata swēs seinata libands usstiuriba.
- 14 Biþē þan frawas allamma, warþ hūhrus abrs and gawi jáinata, jah is dugann alaþarba waŖŖþan.
- 15 Jah gaggands gahaftida sik sumamma baúrgjanē jáinis gáuþis, jah insandida ina háiþjŖs seináizŖs haldan sweina.
- 16 Jah gaŖrnida sad itan haúrñē, þŖei matidēdun sweina, jah manna imma ni gaf.
- 17 Qimands þan in sis qaþ : hvan fiþu asnjē attins meinis ufa-rassáu haband hláibē, iþ ik hūhráu fraqistna.
- 18 Usstandands gagga du attin meinamma jah qiþa du imma :
atta, frawaúrhta mis in himin jah in andwaŖŖþja þei-
namma ;
- 19 ju þanaseiþs ni im waŖŖŖs ei háitáidáu sunus þeins ; gata-
wei mik swē áinana asnjē þeináizē.

- 20 Jah usstandands qam at attin seinamma. Nauþpanuh þan fafrra wisandan gasaþv ina atta is jah inseinōða, jah þragjands dráus ana hals is jah kukida imma.
- 21 Jah qaþ imma sa sunus : atta, frawaúrhta in himin jah in andwafrþja þeinamma, ju þanaseiþs ni ím wafrþs ei háitáidáu sunus þeins.
- 22 Qaþ þan sa atta du skalkam seináim : spráutō bringiþ wastja þō frumistōn jah gawasþiþ ina jah gibip figgragulþ in handu is jah gaskōhi ana fōtuns is ;
- 23 jah bringandans stiur þana alidan ufsneiþiþ, jah matjandans wisam wasla ;
- 24 untē sa sunus meins dáuþs was jah gaqiunōða, jah fralusans was jah bigitans warþ ; jah dugunnun wisan.
- 25 Wasuþ-þan sunus is sa alpiza ana akra, jah qimands atiddja nēlv razn, jah gaháusida saggwins jah láikins.
- 26 Jah atháitands sumana magiwē frahuh lva wēsi þata.
- 27 Þaruh is qaþ du imma þatei brōþar þeins qam jah afsnáip atta þeins stiur þana alidan, untē háilana ina andnam.
- 28 Þaruh mōdags warþ jah ni wilda inn gaggan, iþ atta is usgaggands út bad ina.
- 29 Þaruh is andhafjands qaþ du attin : sái, swa filu jērē skalkinōða þus, jah ni lvanhun anabusn þeina ufariddja, jah mis ni áiw atgaft gáitein, ei miþ frijōndam meináim biwēsjaú ;
- 30 iþ þan sa sunus þeins, saei frēt þein swēs miþ kalkjōm, qam, ufsnáist imma stiur þana alidan.
- 31 Þaruh qaþ du imma : barnilō, þu sinteinō miþ mis wast jah is, jah all þata mein þein ist ;
- 32 wasla wisan jah faginōn skuld was, untē brōþar þeins dáuþs was jah gaqiunōða, jah fralusans jah bigitans warþ.

AÍWAGGĒLJŌ PAÍRH JŌHANNĒN.



CHAPTER XII.

- 1 — — in Bēpanijin, parei was Lazarus sa dáuþa, þanei urráisida us dáuþáim Iēsus.
- 2 Þaruh gawaúrhtēdun imma nahtamat jáinar, jah Marþa andbahtida; iþ Lazarus was sums þizē anakumbjandanē miþ imma.
- 3 Iþ Marja nam pund balsanis nardáus pistikeinis filuga-láubis, jah gasalbōða fōtuns Iēsua, jah biswarb fōtuns is skufta seinamma; iþ sa gards fulls warþ dáuþnáis þizōs salbōnáis.
- 4 Qaþ þan áins þizē sipōnjē is, Judas Seimōnis sa Iskariōtēs, izei skaftida sik du galēwjān ina:
- 5 duhvē þata balsan ni frabaúht was in 't' skattē jah fra-dáilīþ wēsi þarbam?
- 6 Þatub-þan qaþ, ni þēei ina þizē þarbanē kara wēsi, ak untē þiubs was jah arka habáida jah þata inn waúrpanō bar.
- 7 Qaþ þan Iēsus: lēt ija; in dag gafilhis meinis fastáida þata.
- 8 Iþ þans unlēdans sinteinō habáīþ miþ izwis, iþ mik ni sinteinō habáīþ.
- 9 Fanþ þan manageins filu Iudaiē þatei Iēsus jáinar ist, jah qēmūn, ni in Iēsuis áinis, ak ei jah Lazaru sēlveina þanei urráisida us dáuþáim.

- 10 Munáidēdunup-þan áuk þái aúhumistans gudjans, ei jah Lazaráu usqēmeina,
- 11 untē managái in þis garunnun Iudaiē jah galáubidēdun Iēsua.
- 12 Iftumin daga manageins filu sei qam at dulþái, gaháus-jandans þatei qimiþ Iēsus in Iafraúsaúlymái,
- 13 nēmum astans peikabagmē, jah urrunnun wiþragamōtjan imma, jah hrōpidēdun : ōsanna, þiupida sa qimanda in namin fráujins, þiudans Israēlis.
- 14 Bigat þan Iēsus asilu, *jah* gasat ana ina, swaswē ist gamēliþ :
- 15 ni ōgs þus, daúhtar Siōn, sái, þiudans þeins qimiþ sitands ana fulin asiláus.
- 16 Þatup-þan ni kunþēdun sipōnjōs is frumist ; ak biþē gas-wēráiþs was Iēsus, þanuh gamundēdun þatei þata was du þamma gamēliþ, jah þata gatawidēdun imma.
- 17 Weitwōdida þan sō managei, sei was miþ imma, þan Lazaru wōpida us hláiwa jah urráisida ina us dáupáim.
- 18 Dupþē iddjēdun gamōtjan imma managei, untē háusidēdun ei gatawidēdi þō táikn.
- 19 Þanuh þái Fareisaieis qēþun du sis missō : safhvip þatei ni bōteiþ washt ; sái, sō manasēds afar imma galáiþ.
- 20 Wēsunup-þan sumái þiudō þizē urrinnandanē, ei inwiteina in þizái dulþái.
- 21 Þái atiddjēdun du Filippáu, þamma fram Bēþsaeida Galeilaiē, jah bēdun ina qipandans : fráuja, wileima Iēsu gasafhvan.
- 22 Gaggiþ Filippus jah qipip du Andrafin, jah aftra Andrafas jah Filippus qēþun du Iēsua.
- 23 Ip Iēsus andhōf im qipands : qam hveila ei swēráidáu sunus mans.

- 24 Amēn amēn qipa izwis : nibái kaúrnō hváiteis gadriusandō in aþrpa gaswiltip, silbō áinata aflifnip : ip jabái gaswiltip, manag akran baþrip.
- 25 Saei frijōþ sáiwala seina, fraqisteip izái, jah saei fiáip sáiwala seina in þamma faírhváu, in libáinái áíweinōn baþrgip izái.
- 26 Jabái mis hvas andbahtjái, mik láistjái ; jah þarei im ik, þaruh sa andbahts meins wisan habáip ; jah jabái hvas mis andbahteip, swēráip ina atta.
- 27 Nu sáiwala meina gadrōbnōda, jah hva qipáu? atta, nasei mik us þizái hveilái. Akei duppē qam in þizái hveilái.
- 28 Atta, háuhei namō þeinata ! Qam þan stibna us himina : jah háuhida jah aftra háuhja.
- 29 Managei þan sei stōþ gaháusjandei, qēpun þeihvōn waírfan ; sumáih qēpun : aggilus du imma rōdida.
- 30 Andhōf Iēsus jah qap : ni in meina sō stibna warþ, ak in izwara.
- 31 Nu staua ist þizái manasēdái, nu sa reiks þis faírhváus uswaírpada út.
- 32 Jah ik jabái usháuhjada af aírþái, alla atpinsa du mis.
- 33 Þatup-þan qap bandwjands hvileikamma dáupáu skulda gadáupnan.
- 34 Andhōf imma sō managei : weis háusidēdum ana witōda þatei Xristus sijái du áíwa ; jah hváiwa þu qipis þatei skulds ist usháuhjan sa sunus mans? hvas ist sa sunus mans?
- 35 Qap þan du im Iēsus : naúh leitol mēl liuhap in izwis ist. Gaggip þandē liuhap habáip, ei riqiz izwis ni gafahái ; jah saei gaggip in riqiza, ni wáit hvap gaggip.
- 36 Þandē liuhap habáip, galáubeip du liuhada, ei sunjus liu-

hadis waīrpáip. Pata rōdida Iēsus, jah galáip jah gafalh sik faúra im.

- 37 Swa filu imma táiknē gatáu jandin in andwaīrpja izē, ni galáubidēdun imma,
- 38 ei pata waúrd Ēsaeiins praúfētáus usfullnōdēdi patei qap : fráuja, hvas galáubida háuseinái unsarái ? jah arms fráujins hvamma andhulips warp ?
- 39 Duppē ni mahtēdun galáubjan ; untē aftra qap Ēsaeias :
- 40 gablindida izē áugōna jah gadáubida izē hafrtōna, ei ni gáumidēdeina áugam jah frōpeina hafrtin, jah gawandidēdeina jah ganasidēdjáu ins.
- 41 Pata qap Ēsaeias, þan sahv wulpu is jah rōdida bi ina.
- 42 Þanuh þan swēþáuh jah us þáim reikam managái galáubidēdun du imma, akei faúra Fareisaium ni andhasháitun, ei us synagōgein ni uswaúrpanái waúrpeina.
- 43 Frijōdēdun áuk máis háuhein manniska þáu háuhein guþs.
- 44 Ip Iēsus hrōpida jah qap : saei galáubeip du mis ni galáubeip du mis, ak du þamma sandjandin mik.
- 45 Jah saei sahvīp mik, sahvīp þana sandjandan mik.
- 46 Ik liuhad in þamma fastrhváu qam, ei hvazuh saei galáubjai du mis, in riqiza ni wisái.
- 47 Jah jabái hvas meináim háusjai waúrdam jah galáubjai, ik ni stōja ina ; nih þan qam ei stōjáu manasēd, ak ei gasasjáu manasēd.
- 48 Saei frakann mis jah ni andnimip waúrda meina, habáid þana stōjandan sik. Waúrd þatei rōdida, pata stōjip ina in spēdistin daga.
- 49 Untē ik us mis silbin ni rōdida, ak saei sandida mik atta, sah mis anabusn atgaf — —

CHAPTER XIV.

- 1 Ni indrōbnái izwar haírtō ; galáubeiþ du guþa jah du mis galáubeiþ.
- 2 In garda attins meinis salipwōs managōs sind ; aþþan niba wēseina, asþþáu qēþjáu du izwis : gagga manwjan stad izwis.
- 3 Jah þan jabái gagga *jah* manwja izwis stad, aftra qima jah franima izwis du mis silbin, ei þarei im ik, þaruh sijup jah jus.
- 4 Jah þadei ik gagga kunnup, jah þana wig kunnup.
- 5 Þaruh qap imma Þōmas : fráuja, ni witum hvaþ gaggis, jah hváiwa magum þana wig kunnan ?
- 6 Qap imma Iēsus : ik im sa wigs jah sunja jah libáins. Áinshun ni qimiþ at attin, niba þafrh mik.
- 7 Ip kunþēdeiþ mik, asþþáu kunþēdeiþ jah attan meinana ; jah þan fram himma kunnup ina jah gasafhvip ina.
- 8 Ip Filippus qapuh du imma : fráuja, áugei unsis þana attan ; þatuh ganah unsis.
- 9 Þaruh qap imma Iēsus : swaláud mēlis miþ izwis was, jah ni ufkunþēs mik, Filippu ? saei gasahv mik, gasahv attan, jah hváiwa þu qipis : áugei unsis þana attan ?
- 10 Niu galáubeis þatei ik in attin jah atta in mis ist ? Þō waúrda þōei ik rōdja izwis, af mis silbin ni rōdja, ak atta saei in mis ist, sa táujiþ þō waúrstwa.
- 11 Galáubeiþ mis þatei ik in attin jah atta in mis ; ip jabái ni, in þizē waúrstwē galáubeiþ mis.
- 12 Amēn amēn qipa izwis : saei galáubeid mis, þō waúrstwa þōei ik táuja, jah is táujiþ jah máizōna þáim táujiþ ; untē ik du attin gagga.

- 13 Jah Ɔatei hva bidjip in namin meinamma, Ɔata táuja, ei háuhjáidáu atta in sunáu.
- 14 Jabái hvis bidjip mik in namin meinamma, ik táuja.
- 15 Jabái mik frijōƆ, anabusnins meinōs fastáid.
- 16 Jah ik bidja attan, jah anƆarana paraklētu gibip izwis, ei sijái miƆ izwis du áiwa,
- 17 ahma sunjōs, Ɔanei sō manaseipš ni mag niman, untē ni sašlvip ina, nih kann ina ; ip jus kunnup ina, untē is miƆ izwis wisip jah in izwis ist.
- 18 Ni lēta izwis widuwašrnans ; qima at izwis.
- 19 Naúh leitol, jah sō manaseipš mik ni Ɔanaseipš sašlvip ; ip jus sašlvip mik, Ɔatei ik liba, jah jus libáip.
- 20 In jáinamma daga ufkunnáip jus Ɔatei ik in attin meinamma jah jus in mis jah ik in izwis.
- 21 Saei habáid anabusnins meinōs jah fastáip Ɔōs, sa ist saei frijōƆ mik : jah Ɔan saei frijōƆ mik, frijōda fram attin meinamma, jah ik frijō ina jah gabašrhtja imma mik silban.
- 22 Ɔaruh qap imma Iudas, ni sa Iskarjōtēs : fráuja, hva warƆ ei unsis munáis gabašrhtjan Ɔuk silban, ip Ɔizái manasēdái ni ?
- 23 Andhōf Iēsus jah qap du imma : jabái hvas mik frijōƆ jah waúrd mein fastáip, jah atta meins frijōƆ ina, jah du imma galeipōs jah salipwōs at imma gatáuƆōs.
- 24 Ip saei ni frijōƆ mik, Ɔō waúrda meina ni fastáip ; jah Ɔata waúrd Ɔatei háuseip nist mein, ak Ɔis sandjandins mik attins.
- 25 Ɔata rōdida izwis at izwis wisands.
- 26 Appan sa paraklētus, ahma sa weiha, Ɔanei sandeip atta in namin meinamma, sa izwis láiseip allata jah gamáuƆeip izwis allis Ɔatei qap du izwis.

- 27 Gawafrpi bileipa izwis, gawafrpi mein giba izwis; ni swaswē sō manasēps gibip, ik giba izwis. Ni indrōbnáina izwara hafrtōna nih faúrhjtáina.
- 28 Háusidēdup ei ik qap izwis: galeipa jah qima at izwis; jabái frijōdēdeip mik, afþþáu jus faginōdēdeip ei ik gagga du attin: untē atta meins máiza mis ist.
- 29 Jah nu qap izwis, faúrþizei waúrpi, ei biþē wafrþái ga-láubjáip.
- 30 Þanaseips filu ni maþlja miþ izwis; qimiþ saei þizái manasēdái reikinōþ, jah in mis ni bigitiþ wafht.
- 31 Ak ei ufkunnái sō manasēps þatei ik frijōða attan meina, jah swaswē anabáud mis atta, swa táuja. Urreisip, gaggam þaprō.

CHAPTER XV.

- 1 Ik im weinatriu þata sunjeinō, jah atta meins waúrstwja ist.
- 2 All táinē in mis unbafrandanē akran gōþ, usnimiþ ita: jah all akran bafrandanē, gahráineip ita, ei managizō akran bafráina.
- 3 Ju jus hráinjái sijup in þis waúrdis þatei rōdida du izwis.
- 4 Wisáip in mis jah ik in izwis. Swē sa weinatáins ni mag akran bafran af sis silbin, niba ist ana weinatriwa, swah nih jus, niba in mis sijup.
- 5 Ik im þata weinatriu, ip jus weinatáinōs; saei wisip in mis jah ik in imma, sa bafrip akran manag, þatei inuh mik ni magup táujan ni wafht.
- 6 Niba saei wisip in mis, uswafrpada út swē weinatáins, jah gapaúrsnip jah galisada, jah in fōn galagjand jah in-brannjada.

- 7 Aþþan jabái sijup in mis, jah waúrda meina in izwis sind, þatahvah þei wileiþ bidjiþ, jah wafrþiþ izwis.
- 8 In þamma háuhþis ist atta meins, ei akran manag bafráiþ jah wafrþáiþ meinái sipōnjōs.
- 9 Swaswē frijōda mik atta, swah ik frijōda izwis; wisáiþ in friaþwái meinái.
- 10 Jabái anabusnins meinōs fastáid, sijup in friaþwái meinái, swaswē ik anabusnins attins meinis fastáida, jah wisa in friaþwái is.
- 11 Þata rōdida izwis, ei fahēps meina in izwis sijái, jah fahēds izwara usfulláidáu.
- 12 Þata ist anabusns meina, ei frijōþ izwis missō, swaswē ik frijōda izwis.
- 13 Máizein þizái friaþwái manna ñi habáiþ, ei hvas sáiwala seinu lagjiþ faúr frijōnds seinans.
- 14 Jus frijōnds meinái sijup, jabái táujþ þatei ik anabiuda izwis.
- 15 Þanaseiþs izwis ñi qiþa skalkans; untē skalks ñi wáit hva táujþ is fráuja, iþ ik izwis qaþ frijōnds, untē all þatei háusida at attin meinamma, gakannida izwis.
- 16 Ni jus mik gawalidēdup, ak ik gawalida izwis, ei jus sni-wáiþ jah akran bafráiþ, jah akran izwar du áiwa sijái, ei þatahvah þei bidjáiþ attan in namin meinamma, gibiþ izwis.
- 17 Þata anabiuda izwis ei frijōþ izwis missō.
- 18 Jabái sō manasēds izwis fiþái, kunneiþ ei mik fruman izwis fiþáida.
- 19 Jabái þis faírhváu wēseiþ, aþþáu sō manasēds swēsans frijōdēdi; aþþan untē us þamma faírhváu ñi sijup, ak ik gawalida izwis us þamma faírhváu, dupþē fiþáid izwis sō manasēþs.

- 20 Gamuneip þis waúrdis þatei ik qap du izwis : nist skalks máiza fráujin seinamma. Jabái mik wrēkun, jah izwis wrikand ; jabái mein waúrd fastáidēdeina, jah izwar fastáina.
- 21 Ak þata allata táujand izwis in namins meinis, untē ni kunnun þana sandjandan mik.
- 22 Nih qēmjáú jah rōdidēdjáu du im, frawaúrht ni habáidēdeina : ip nu inilōns ni haband bi frawaúrht seina.
- 23 Saei mik fijáip, jah attan meinana fijáip.
- 24 Ip þō waúrstwa ni gatawidēdjáu in im þōei anþar áinshun ni gatawida, frawaúrht ni habáidēdeina ; ip nu jah gasēhvun mik jah fijáidēdun jah mik jah attan meinana.
- 25 Ak ei usfullnōdēdi waúrd þata gamēlidō in witōda izē : ei fijáidēdun mik arwjo.
- 26 Aþþan þan qimip paraklētus þanei ik insandja izwis fram attin, ahman sunjōs izei fram attin urrinnip, sa weitwōdeip bi mik.
- 27 Jah þan jus weitwōdeip, untē fram fruma mip mis sijup.

CHAPTER XVII.

- 1 Þata rōdida Iēsus uzuhhōf áugōna seina du himina jah qap : atta, qam hveila, háuhei þeinana sunu, ei sunus þeins háuhjái þuk ;
- 2 swaswē atgaft imma waldufni alláizē leikē, ei all þatei atgaft imma, gibái im libáin áiweinōn.
- 3 Sōh þan ist sō áiweinō libáins, ei kunneina þuk áinana sunjana guþ jah þanei insandidēs, Iēsu Xristu.
- 4 Ik þuk háuhida ana aírþái ; waúrstw ustáuh þatei atgaft mis du waúrkjan.

- 5 Jah nu háuhei mik, þu atta, at þus silbin þamma wulþáu, þanei habáida at þus, faúrþizeī sa faírhvus wēsi.
- 6 Gabafírtida þeinata namō mannam þanzei atgaft mis us þamma faírhváu. Þeinái wēsun jah mis atgaft ins, jah þata waúrd þeinata gafastáidēdun.
- 7 Nu ufkunþa ei alla þōei atgaft mis, at þus sind ;
- 8 untē þō waúrda þōei atgaft mis, atgaf im, jah eis nēmum bi sunjái þatei fram þus urrann, jah galáubidēdun þatei þu mik insandidēs.
- 9 Ik bi ins bidja ; ni bi þō manasēþ bidja, ak bi þans þanzei atgaft mis, untē þeinái sind.
- 10 Jah meina alla þeina sind jah þeina meina, jah háuhiþs im in páim.
- 11 Ni þanaseiþs im in þamma faírhváu ; iþ pái in þamma faírhváu sind, jah ik du þus gagga. Atta weiha, fastái ins in namin þeinamma, þanzei atgaft mis, ei sijáina áin swaswē wit.
- 12 Þan was miþ im in þamma faírhváu, ik fastáida ins in namin þeinamma. Þanzei atgaft mis gafastáida, jah áinshun us im ni fraqistnōda, niba sa sunus fralustáis, ei þata gamēlidō usfulliþ waúrþi.
- 13 Iþ nu du þus gagga, jah þata rōdja in manasēdá, ei habáina fahēd meina usfullida in sis.
- 14 Ik atgaf im waúrd þeinata ; jah sō manasēþs fijáida ins, untē ni sind us þamma faírhváu, swaswē ik us þamma faírhváu ni im.
- 15 Ni bidja ei usnimáis ins us þamma faírhváu, ak ei baírgáis im faúra þamma unsēljīn.
- 16 Us þamma faírhváu ni sind, swaswē ik us þamma faírhváu ni im.
- 17 Weihái ins in sunjái ; waúrd þeinata sunja ist.

- 18 Swaswē mik insandidēs in manasēþ, swah ik insandida ins in þō manasēd.
- 19 Jah fram im ik weiha mik silban, ei sijáina jah eis weihái in sunjái.
- 20 Appan ni bi þans bidja áinans, ak bi þans galáubjandans þairh waúrda izē du mis,
- 21 ei allái áin sijáina, swaswē þu, atta, in mis jah ik in þus, ei jah þái in uggkis áin sijáina, ei sō manasēþs galáubjái þatei þu mik insandidēs.
- 22 Jah ik wulþu þanei gaft mis, gaf im, ei sijáina áin swaswē wit áin siju.
- 23 Ik in im jah þu in mis, ei sijáina ustaúhanái du áinamma, jah kunnei sō manasēþs þatei þu mik insandidēs, jah frijōdēs ins, swaswē mik frijōdēs.
- 24 Atta, þatei atgaft mis, wiljáu ei þarei im ik, jah þái sijáina miþ mis, ei sašhváina wulþu meinana þanei gaft mis, untē frijōdēs mik faúr gaskaft faírhváus.
- 25 Atta garashta, jah sō manasēþs þuk ni ufkunþa ; iþ ik þuk kunþa. Jah þái ufkunþēdun þatei þu mik insandidēs.
- 26 Jah gakannida im namō þeinata jah kannja, ei friapwa þōei frijōdēs mik, in im sijái jah ik in im.

DU TEIMAÚPAÍÁU ANFARA.



CHAPTER I.

- 1 Pawlus, apaústaúlus Xristáus Iēsus þafrh wiljan guþs bi gaháitam libáináis sei ist in Xristáu Iēsu,
- 2 Teimaúþaíáu, liubin barna, ansts, armaið, gawafrþi fram guþa attin jah Xristáu Iēsu fráujin unsaramma.
- 3 Awiliudō guþa meinamma, þammei skalkinō fram fadreinnam in hráinjái gahugdái, hváiwa unsweibandō haba bi þuk gaminþi in bidōm meináim naht jah daga,
- 4 gafrnjands þuk gasaflvan, gamunands tagrē þeináizē, ei fahēdáis usfullnáu,
- 5 gamáudein andnimands þizōs sei ist in þus, unliutōns galáubeináis sei bauáida faúrþis in awōn þeinái Lauidjái jah áipein þeinái Afwneikái, gaþ-þan-traua þatei jah in þus.
- 6 In þizōzei washtáis gamáudja þuk anaqiujan anst guþs, sei ist in þus þafrh analagein handiwē meináizō.
- 7 Untē ni gaf unsis guþ ahman faúrhteins, ak mahtáis jah friaþwōs jah inaheins.
- 8 Ni nunu skamáí þuk weitwōdipōs fráujins unsaris Iēsus nih meina, bandjins is, ak miþ arbáidei afwaggēljōn bi mahtái guþs,
- 9 þis nasjandins uns jah lapōndins lapōnái weihái, ni bi waúrswam unsaráim, ak bi seinái leikáinái jah anstái sei gibana ist unsis in Xristáu Iēsu faúr mēla áiweina,

- 10 iþ gaswikunþida nu þafrh gabafrhtein nasjandis unsaris
Iēsaus Xristáus, gatafrandins rahtis dáuþu, iþ galuht-
jandins libáin jah unriurein þafrh aſwaggēljōn,
11 in þōei gasatiþs im ik mērijands jah apaústaúlus jah
láisareis þiudō,
12 in þizōzei fafrinōs jah þata winna; akei nih skama mik,
untē wáit hamma galáubida, jah gatraua þammei mah-
teigs ist þata anafilh mein fastan in jáinana dag.
13 Frisaht habands háiláizē waúrdē, þōei at mis háusidēs in
galáubeinái jah friapwái in Xristáu Iēsu,
14 þata gōdō anafilh fastái þafrh ahman weihana saei bauiþ
in uns.
15 Wáist þatei aſwandidēdun sik af mis allái þáiei sind in
Asiái, þizēei ist Fygaſlus jah Aírmōgaínēs.
16 Gibái armaiōn fráuja Aúneiseifaúráus garda, untē ufta mik
anapraſtida jah náudibandjō meináizō ni skamáida sik;
17 ak qimands in Rūmái usdáudō sōkida mik jah bigat.
18 Gibái fráuja imma bigitan armahafrtein at fráujin in
jáinamma daga; jah hvan filu máis in Affaſōn and-
bahtida mis, wafla þu kant.

CHAPTER II.

- 1 Þu nu, barn mein walisō, inswinþei þuk in anstái þizái in
Xristáu Iesu,
2 jah þōei háusidēs at mis þafrh managa weítwōdja, waúrda
guþs, þō anafilh triggwáim mannam, þáiei wafrþái sijáina
jah anþarans láisjan.
3 Þu nu arbáidei. swē gōds gadraúhts Xristáus Iēsaus.
4 Ni áinshun draúhtinōnds fráujin dugawindiþ sik gawaúrk-
jam þizōs aldáis, ei galeikái þammei draúhtinōþ.

- 5 Jah þan jabái háifsteip hvas, ni weipada, niba witōdeigō
brikiþ.
- 6 Arbáidjands áfrþōs waúrstwja skal frumist akranē andni-
man.
- 7 Frapei þatei qíþa ; gibiþ áuk þus fráuja fraþi us alláim.
- 8 Gamuneis Xristu Iēsu urrisanana us dáuþáim us fráíwa
Daweidis bi aſwaggēljōn meinái.
- 9 in þizáiei arbáidja und bandjōs swē ubiltōjis ; akei waúrd
guþs nist gabundan.
- 10 Inuh þis all gaþula bi þans gawalidans, ei jah þái ganist
gatilōna, sei ist in Xristáu Iēsu miþ wulþáu áíweinattma.
- 11 Triggw þata waúrd : jabái miþ gadáuþnōdēdum, jah miþ
libam ;
- 12 jabái gaþulam, jah miþ þiudanōm ; jabái afáikam, jah is
afáikiþ uns ;
- 13 jabái ni galáubjam, jáins triggws wisip ; afáikan sik silban
ni mag.
- 14 Þizē gamáudei, weitwōdjands in andwafrþja fráujins.
Waúrdam weiham du ni washtái dáuq, niba uswalteinái
þáim háusjōndam.
- 15 Usdáudei þuk silban gakusanana usgiban guþa waúrstwjan
unáiwiſkana, raſhtaba ráidjandan waúrd sunjōs.
- 16 Ip þō dwalōna usweihōna láusawaúrdja biwandeí ; untē
filu gaggand du afgudein,
- 17 jah waúrd izē swē gunds aliþ ; þizēi ist Ymafnaius jah
Filētus,
- 18 þáiei bi sunja uswissái usmētun, qíþandans usstass ju
waúrþana, jah galáubein sumáizē uswaltidēdun.
- 19 Aþþan tulgus grunduwaddjus guþs standiþ, habands
sigljō þata : kunþa fráuja þans þáiei sind is, jah : aſſtandái
af unſēlein hvazuh ſaei namnjái namō fráujins.

- 20 Appan in mikilamma garda ni sind þatáinei kasa gulþeina jah silubreina, ak jah triweina jah digana, jah suma du swērein, sumuþ-þan du unswērein.
- 21 Appan jabái hvas gahráinjái sik þizē, wafrþiþ kas du swēriþái gaweiháiþ, brūk fráujin, du allamma waúrstwē gōdáizē gamanwiþ.
- 22 Appan juggans lustuns pliuh; iþ láistei garashtein, galáubein, friaþwa, gawafrþi miþ þáim bidái anaháitandam fráujan us hráinjamma hafrtin.
- 23 Iþ þōs dwalōns jah untalōns sōknins biwandeí, witands þatei gabafrand sakjōns.
- 24 Iþ skalks fráujins ni skal sakan, ak qafrus wisan wiþra allans, láiseigs, usþulands,
- 25 in qafrrein talzjands þans andstandandans, niu hvan gibái im guþ idreiga du ufkunþja sunjōs,
- 26 jah usskawjáindáu us unhulþins wruggōn, fram þammei gafāhanái habanda afar is wiljin.

CHAPTER III.

- 1 Appan þata kunneis ei in spēdistáim dagam atgaggand jēra sleidja,
- 2 jah wafrþand mannans sik frijōndans, fashugafrnái, biháitjans, háuhhafrtái, wajamērjandans, fadreinam unga-hvafrbái, láunawargōs, unafrknái,
- 3 unhunslagái, unmildjái, fafrinōndans, unghabandans sik, unmanariggwái, unsēljái,
- 4 fralēwjandans, untilamalskái, ufbáulidái, frijōndans wiljan seinana máis þáu guþ,
- 5 habandans hiwi gagudeins, iþ maht izōs inwidandans; jah þans afwandeí.

- 6 Untē us þáim sind þáiei sliupand in gardins jah frahun-
pana tiuhand qineina afhlapan frawaurhtim, þōei tiuhanda
du lustum missaleikáim,
- 7 sinteinō láisjandōna sik jah ni áiw hvanhun in ufkunþja
sunjōs qiman mahteiga.
- 8 Aþþan þamma háidáu ei Jannēs jah Mambrēs andstōþun
Mōsēza, swa jah þái andstandand sunjái, mannans fra-
waurþanái ahin, uskusanái bi galáubein ;
- 9 akei ni þeihand du fílusnái, untē unwiti izē swikunþ wafr-
þiþ alláim, swaswē jah jáinázē was.
- 10 Ip þu galáista is láiseinái meinái, usmēta, muna, sidáu,
galáubeinái, usbeisnái, friapwái, þuláinái,
- 11 wrakjōm, wunnim, hvileika mis waurþun in Antiaúkiái, in
Eikaúniōn, in Lystrys, hvileikōs wrakōs usþuláida, jah us
alláim mik galáusida fráuja.
- 12 Jah þan allái þáiei wileina gagudaba liban in Xristáu Iēsu,
wrakōs winnand.
- 13 Ip ubilái mannans jah liutái þeihand du wafrsizin, afrzjai
jah afrzjandans.
- 14 Ip þu framwafrþis wisáis in þáimei galáisidēs þuk jah ga-
trauáida sind þus, witands at hamma ganamt,
- 15 jah þatei us barniskja weihōs bōkōs kunþēs, þōs mahtei-
gōns þuk usfratwjan du ganistái þafrh galáubein þō in
Xristáu Iēsu.
- 16 All bōkō gudiskáizōs ahmateináis jah þaurftōs du láiseinái,
du gasahtái, du garafhteinái, du talzeinái in garafhtein,
- 17 ei ustaúhans sijái manna gups, du allamma waurstwē gō-
dáizē gamanwips.

CHAPTER IV.

- 1 Weitwödja in andwafrþja guþs jah fráujins Xristáus Iēsuis. Saei skal stōjan qiwans jah dáuþans bi qum is *jah* þiudi-nassu is :
- 2 mērei waúrd, instand ūhteigō, unūhteigō, gasak, gaþláih, galvōtei in allái usbeisnái jah láiseinái.
- 3 Wafrþiþ mēl þan háila láisein ni usþuland, ak ðu seináim lustum gadragand sis láisarjans, suþjōndans háusein ;
- 4 appan af sunjái háusein afwandjand, iþ ðu spillam ga-wandjand sik.
- 5 Iþ þu andapāhts sijáis in alláim, arbáidei, waúrstw waúr-kei afwaggēlistins, andbahti þein usfullei.
- 6 Appan ik ju hunsljada jah mēl meináizōs diswissáis atist.
- 7 Háifst þō gōðōn háifstida, run ustáuh, galáubein gafas-táida ;
- 8 þaþrōh galagips ist mis wáips garashteins, þanei usgibiþ mis fráuja in jáinamma daga, sa garashta staua ; appan ni þatáinei mis, ak jah alláim þáiei frijōnd qum is.
- 9 Sniumei qiman at mis spráutō ;
- 10 untē Dēmas mis biláip, frijōnds þō nu ald, jah galáip ðu þafssalaúneikái, Xrēskus ðu Galatíái, Teitus ðu Dal-matíái.
- 11 Lukas ist miþ mis áins. Marku andnimands brigg miþ þus silbin, untē ist mis brüks ðu andbahtja.
- 12 Appan Tykeiku insandida in Afásōn.
- 13 Hakul þanei biláip in Trauadái at Karpáu qimands atbafr, jah bōkōs, þishun mafmbranans.

- 14 Alafksandrus áizasmíða managa mis unþiupa ustáiknida ;
usgildip imma fráuja bi waúrstwam is ;
- 15 þammei jah þu witái, filu áuk andstōþ unsaráim
waúrdam.
- 16 In frumistōn meinái sunjōnái ni manna mis miþ was, ak
allái mis bilipun, ni rahnjáidáu im. — —

NOTES.

[The references refer to the paragraphs in the grammar.]

ST. MATTHEW.

CHAPTER VI.

1. *du saſſuan im* = *πρὸς τὸ θεαθῆναι αὐτοῖς*, see § 299.
3. *puk táujandan*, acc. gov. by *witi*. Two Lat. MSS. (Vercellensis, and Veronensis) of the Gospels have the same construction; *te facientem*, the Greek version has here the gen. absolute: *σοῦ ποιούντος*.
4. *sō armahairtipa þeina*, a lit. rendering of *σοῦ ἡ ἐλεημοσύνη*. This construction is very common in the Gothic translation.
5. *waiſtam*, gov. by *in*.
6. *bidei*, see §§ 130, 254.
7. *bidjandansup* = *bidjandans* + the enclitic particle *uh*. The final *h* in the particles *uh*, *jah*, *nih*, is occasionally assimilated to the initial consonant of the following word. *swaswē pái piudō*, lit. *like those of (the) heathens*.
9. *þu in himinam*; the Gr. has *ὁ ἐν τοῖς οὐρανοῖς*. In addressing a person the Gr. def. article is translated by the personal pronoun in Gothic.
11. *himma daga*, see § 226.
12. *aſlēt uns pateri skulans sijáima*, *forgive us what we are owing*, i. e. *our debts*. *pateri*, acc. gov. by *skulans*, see the Glossary under *skula*.
13. *in fráistubnjái*, *into temptation*. With verbs of motion the prep. *in* sometimes takes the acc., sometimes the dat., cp. *ahma ina ustáuh in áupida*, *the spirit led him away into the wilderness*, beside *qēmum in garda* (dat.) *Seimōnia*, *they came into Simon's house*.
15. *ni þáu atta iswar aſlētþ missadēdins iswarōs*, *in that case*

your father will not forgive your trespasses. For *ni þáu* the Gr. version has *οὐδέ*, and *not, nor*.

23. *pata riqiz hvan filu!* supply *ist*; and on the *-z* in *riqiz*, see § 141 note 1.

24. *jabái . . . aipþáu*, *either . . . or*. Ulfilas seems to have read *ei*, *if*, instead of *h*, *either*.

25. *niu* = *ni + u* = Lat. *nonne*, where *-u* is an interrogative particle; cp. such phrases as *skuldu ist*, *is it lawful?* *fōdeinái*, *wastjōm*, the dat. of the things compared, dependent upon *máis*. Cp. the similar idiomatical construction in Greek and Latin, where the former has the gen. and the latter the ablative, as *μείζων τοῦ ἀδελφοῦ* = *ἡ δ ἀδελφός*; *major fratre* = *major quam frater*. See § 292, p. 132.

26. *pei* = *patei*, *that*. *þáim*, dat. pl. gov. by *máis*; see note to verse 25.

29. *qipuh* = *qipa uh*.

CHAPTER VIII.

1. *atgaggandin imma* = *καταβάντι αὐτῷ*, is in apposition to the second *imma*. Similarly in verse 5.

9. *tawei*, see §§ 129, 130.

11. *saggqa* = *sagqa* (§ 18). The guttural nasal is sometimes written *gg* before *q* and *k*.

24. *swaswē pata skip gahulip waírpan fram wēgim*. To indicate consequence or result *swaswē* with the inf. is sometimes used, in imitation of the Greek *ὥστε* with inf.; cp. *ὥστε τὸ πλοῖον καλύπτεσθαι*. In the pl. *wēgs* fluctuates between the *a*- and *i*-declension; cp. *wēgōs* in Mark iv. 37.

29. *hva uns jah þus?* lit. *what (is there common) to us and to thee?* The dat. of relationship.

30. *haldana*, pp. with act. meaning like the Gr. *βοσκομένη*, agreeing with *háirða*.

31. *qipandans*, masc. agreeing with the natural gender.

32. *háirða* has the verb in the pl. because of its collective meaning. Cp. Mark ii. 13.

CHAPTER XI.

2. bi sipōnjam seināim, instead of pairh sipōnjans seinans = the Gr. διὰ τῶν μαθητῶν αὐτοῦ.
 3. anparisuh = anparis (gen.) + uh, see § 141 and note 2 to it.
 6. hvazuh saei, see § 235.
 9. praufētāu, see note to Matth. vi. 25.
 12. und hita, see § 226.
 13. praufēteis. The nom. sing. has two forms, praufētēs = Gr. προφήτης; gen. praufētis, nom. pl. praufēteis, like gasteis (§ 160); and praufētus inflected like sunus (§ 166). Cp. verse 9.
 14. miþ niman = andniman, to receive, accept.

ST. MARK.

CHAPTER I.

5. iþ Iǣrðanē aþvái, with retention of the Gr. ending in the proper name: ἐν τῇ Ἰορδάνῃ ποταμῷ.
 7. swinþōsa mis, see § 292.
 19. jah þans in skipa manwjaþdāns natja, is a lit. rendering of καὶ αὐτοὺς ἐν τῷ πλοῖῳ καταρτίζοντας τὰ δίκτυα.
 24. hva uns jah þus? see note to Matth. viii. 29.
 27. miþ sis missō, see § 295. hvō sō lǣiseinō sō niujō? *What is this new one of doctrines?* The Gr. has τίς ἡ διδαχὴ ἡ καινὴ αὕτη; see §§ 164, 291.
 32. ubil habandans, *having an illness*, a lit. translation of the Gr. κακῶς ἔχοντας. See also ch. ii. 17.

CHAPTER II.

1. gafrēhun, see § 254, note.
 2. ni gamōstēdun, *they did not find room*, see § 278.
 7. guþ is properly neuter, and retains its old gender in the plural nom. acc. guda; *heathen gods*; in the sing. it is used for the Christian

God, and is always masculine, although it retains its nom. voc. acc. form *gup*. The MSS. have regularly the contracted forms: nom. voc. acc. *gþ*, gen. *gþs*, dat. *gþa*.

13. *all manageins*, cp. note to Matth. viii. 32.

16. *driggiþ* = *drigkiþ*.

17. *ak þái ubilaba habandans*, a lit. translation of the Gr. ἀλλ' οἱ κακῶς ἔχοντες.

21. *ibái afnimái fullōn af þamma, sa niuja þamma faírnjin*, *lest it (the piece of new cloth) take away the fulness (the piece of the old garment lying beneath the new piece) from it, the new (sa niuja, in apposition to the subject) from the old (þamma faírnjin, in apposition to af þamma)*. The Gr. has ἐτ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ. Ulfilas took τὸ πλήρωμα as the acc., and then translated the Gr. word for word.

22. *giutand, they pour, people pour*.

23. *warþ þaírhgaggan imma*. The Gr. has ἐγένετο παραπορεύεσθαι αὐτόν, but after an impersonal predicate, the dat. with the inf. is far more common than the acc. with the inf. in Gothic. For an example of the latter construction, see Luke iv. 36.

25. *niu*, see note to Matth. vi. 25, and § 287.

26. *gups*, see note to Mark ii. 7. *uf, under, in the days of*. *hláibans faúrlageináis*, lit. *the loaves of laying forth, i. e. show-bread*. *þanzuh*, see § 225.

27. *sabbatō*, Gr. σάββατον, is indeclinable. The nom. form *sabbatus* follows the u-declension in the sing., but the i-declension in the plural: cp. verses 24 and 28, and see p. 282. *in sabbatō dagis*, Gr. διὰ τὸ σάββατον, *on account of the Sabbath day*.

CHAPTER III.

2. *háilidōdiu* = *háilidōdi* + *u*, *whether he would heal*. The particle *u* is always attached enclitically to the first word of its clause, and is used to indicate direct (as in verse 4 *skuld* + *u*) or indirect interrogation, see § 287.

9. *habáip*, pp. neut. of *haban*.

28. *frawaúrhþē*, gen. pl. gov. by *allata þata*.

31. *standandōna, háitandōna*, pres. part. neut. pl., see § 293.

CHAPTER IV.

1. *swaswē ina galeipandan in skip gasitan in marein*, on the construction see note to Matth. viii. 24.

5. *anparup-pan* = *anpar + uh-pan*.

8. On 'l', 'j', and 'r', see § 3.

10. *frēhun*, see § 254 note, and § 291.

14. *saijanda*, *saijip* = *saianda*, *saiip*.

19. *bi pata anpar lustjus*, lit. *desires concerning the other thing*, i. e. *concerning other things*.

25. *pishvammōh saei*, see § 235.

27. *keinip*, properly a strong verb belonging to the first ablaut-series (§ 245). The *n* belongs to the pres. only, just as in *frashnan* (§ 254 note). The regular pret. would be **kái*, **kijum*; instead of which we have a new pret. *us-keinōda* (Luke viii. 8), formed after the analogy of weak verbs of the fourth class (§ 270). *us-kijanata*, the neut. of the old strong participle occurs in Luke viii. 6.

29. *atist*, 3 sing. pres. of *at-wisan*.

33. *háusjōn*, the more usual form is *háusjan*.

37. *wēgōs*, cp. note to Matth. viii. 24.

38. *niu kara þuk pizei fraqistnam* ? On the construction of *kara*, see § 290.

CHAPTER V.

5. *nahtam*, see § 183.

7. *hva mis jah þus*, cp. note to Matth. viii. 29. *sunáu* = *sunu*.

13. *wēsunuþ-pan* = *wesun-uh-pan*.

14. *háimōm*, see § 164 note. *qēmum*, *they (the people of the villages) came*.

18. *wōds*, see § 139 note.

23. *aftumist habáip*, *is at the point of death*, a literal translation of the Gr. ἐσχάτως ἔχει. After *habáip* supply *bidja þuk*.

26. *jah ni wafhtái bōtida*, ak *máis wafrs habáida*, a literal rendering of καὶ μηδὲν ὠφελθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα; so that *bōtida* and *habáida* are here pp. fem. sing.

41. *qapuh* = *qap + uh*. *taleipa kumei* = Gr. Ταλιθα κούμει.

42. *was áuk jērē twalibē*, see § 291.

CHAPTER VI.

2. jah luð sō handugeinō sō gībanō imma? the Gr. has καὶ τίς ἡ σοφία ἣ δοθεῖσα αὐτῷ; cp. note to ch. i. 27.

15. Hērōdēs qap patei pammei ik háubip afmaímaít Iōhannē, lit. *Herod said that to whom I cut the head off, to John*. The Gr. has δ' Ἡρώδης εἶπεν ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, *Herod said that it is John whom I beheaded*.

21. jah waúrþans dags gatils, *and a fitting day being come*. Ulfilas generally used the dat. in such instances corresponding to the Gr. gen. absolute, but he has here used the nom. See also v. 26.

53. duatsniwun, see § 6.

CHAPTER VII.

4. anþar ist manag, lit. *other (thing there) is many*. The Gr. has the pl. ἀλλὰ πολλά ἐστίν.

5. bi pammei anafulhun þái sinistans, *according to that which the elders have handed down as a tradition*.

6. ip haírtō izē faírra habáip sik mis, lit. *but their heart has itself far from me*.

11. pishvah patei us mis gabatnis, *as to whatsoever thou profitest from me*, Ulfilas has closely followed the Gr. δ' ἐὰν ἐξ ἐμοῦ ὠφεληθῇς which omits the apodosis εὖ ἔχει.

12. ni . . . ni wafht is a double negative like the Gr. οὐκέτι . . . οὐδέν. Cp. also ch. xv. 4.

31. miþ tweiþnám markōm, lit. *amid the two boundaries*.

34. aífapa = Gr. ἐφφαθά, open, be opened!

36. máis pamma, *by that the more, so much the more*.

CHAPTER VIII.

12. jabái gibáidáu kunja pamma táiknē, lit. *if there should be given of signs to this generation*. Bernhardt following Meyer's suggestion supplies: *so tue mir Gott dies und das*. The Gr. has εἰ δοθήσεται τῇ γενεῇ ταύτῃ σημεῖον.

23. *frah ina ga-u-hva sēhvi, he asked him whether he saw anything.*
See § 238.

26. 27. *wēhsa = weihsa, see § 6.*

31. *uskians skulds ist, is liable to be rejected, on the inf. see § 299.*
Similarly *usqiman.*

CHAPTER IX.

2. *áinans, see § 210.*

18. *usdreibeina = usdribeina, see § 6.*

23. *allata mahteig pamma galáubjandin, everything [is] possible to the one who believes.*

50. *supūda, see § 8.*

CHAPTER X.

14. *untē pižē ist piudangardi gups.* Here *pižē* is a mistranslation of the Gr. *τῶν τοιούτων*; the correct translation, *pižē swaleikáizē*, occurs in Luke xviii. 16.

21. *áinis þus wan ist, lit. there is lacking to thee of one thing.*

25. *azitizō = azētizō, see § 6.*

32. *þōei habáidēdun ina gadaban, those things which were about to happen to him, cp. the Gr. τὰ μέλλοντα αὐτῷ συμβαίνειν.*

CHAPTER XI.

1. *alēwjīn* is here used adjectively agreeing with *faírgunja*. The Gr. has *ὄρος τῶν ἐλαιῶν, the Mount of Olives.*

10. *þiupidō = Gr. εὐλογημένη.* in *namin attins unsaris Daweidis* is meaningless, and does not correspond to either of the Gr. readings:—*τοῦ πατρὸς ἡμῶν Δαυείδ, or ἐν ὀνόματι κυρίου τοῦ πατρὸς ἡμῶν Δαυείδ.* Possibly *fráujins* has been inadvertently omitted in the Gothic version.

12. *usstandandam im, the dat. absolute, see § 300.*

14. *usbaírand, answering, only occurs here in this meaning.* The Gr. has *ἀποκριθεῖς.*

15. *in alh, see §§ 182, 183.*

18. *gudjanē, gen. pl. dep. on aúhumistans.*

21. *fraqast, 2 pers. sing. pret. of fraqipan, but see p. 56.*

23. *þishvasuh ei, see § 235.*

30. *usuh, whether from, see § 141 note 2.*

32. *ūhtēdun for ōhtēdun, see § 8.*

CHAPTER XII.

2. *akranis*, partitive gen., see § 291, p. 130.

4. *háubip*, accusative of closer definition, see § 290.

5. *sumansuh* = *sumans* + *uh*.

7. *hirjip*, *come hither*, an old imperative used as an interjection. The sing. 2 pers. *hiri*, and dual 2 pers. *hirjats* also occur. The *i* in the stem-syllable has not yet been satisfactorily explained. See Feist, 'Grundriss der gotischen Etymologie,' p. 53.

14. *kara þuk manshun*, on the construction see § 290. *skuldu* = *skuld* + *u*, see note to Matth. vi. 25.

þáu niu gibáima ? the Gr. has δῶμεν ἢ μὴ δῶμεν ;

20. *brōþrahans*, *brethren*, probably from an adjective **brōþrahs* ; cp. such forms as *un-barnahs*, *childless*, beside *barn*.

32. *qast*, see § 120.

CHAPTER XIII.

28. *uskeinand*, see note to ch. iv. 27.

CHAPTER XIV.

70. *jah áuk razda þeina galeika ist*, after *áuk* supply *Galeilæius* is *jah*. Cp. the Gr. καὶ γὰρ Γαλιλαῖος εἶ καὶ ἡ λαλιά σου ὁμοιάζει.

CHAPTER XV.

9. *wileidu* = *wileip* + *u*. *fraleitan* = *fralētan*, see § 6.

34. *aiþōs aiþōs*, *lima sibakpaneī* = the Gr. text Ἐλὼ ἐλὼ λιμὰ σιβακπανί.

42. *fruma sabbatō*, Gr. προσάβατον, *the day before the Sabbath*.

CHAPTER XVI.

9. *frumin sabbatō*, Gr. πρώτη σαββάτου, *on the first day of the week*, i. e. *the first day after the Sabbath*. Cp. ch. xv. 42, where *fruma sabbatō* means *the day before the Sabbath*.

ST. LUKE.

Before reading the chapters from St. Luke, the beginner should refer to §§ 6, 7, 8, and the notes to §§ 133, 139, 166.

CHAPTER II.

2. [*wisandin kindina Syriáis*], a marginal gloss, which has crept into the text of the MS. which has come down to us.

Kyreinaíáu = *Kyrēnaíáu*.

4. *sei*, see § 230 note 3.

5. *anamēljan*, on the construction, see § 299. *qeins* = *qēns*.

7. *rūmis*, gen. gov. by *ni*, see § 291.

10. *faheid* = *fahēp*.

12. *bigitid* = *bigitip*. *galagid* = *galagip*.

13. *haɣjandanē*, *qipandanē*, gen. pl. agreeing with the plurality implied in *haɣjis*.

20. *pizsei*, gen. pl. gov. by *gaɦsausidēdun*.

21. *usfulnōdēdun* = *usfullnōdēdun* (cp. v. 6). Similarly in v. 22.

23. *gamēlid* = *gamēlip*.

27. *bērusjōs*, *parents*, originally the perfect part. act. of *baɦran*.

29. *fraleitáis* = *fralētáis*.

33. *sildaleikjandōna*, on the gender see § 293. Similarly in vv. 44, 45, 48.

37. *blōtandē* = *blōtandei*.

41. *birusjōs* = *bērusjōs*.

48. *magáu* = *magu*.

50. *ija*, neut. pl., see note to v. 33.

CHAPTER IV.

3. *sunáus* = *sunus*. *hláibs* = *hláifs*.

4. *gamēlid*, *hláib*, *libáid* = *gamēlip*, *hláif*, *libáip*.

5. *diabuláus* = *diabulus*.

6. *piaɦammēh poi*, see § 235.

8. *gamēlid* = *gamēlip*; also in vv. 10, 17.

13. fráistöbnjó = fráistubnjö.
14. bisitandö, of those that dwell round about.
15. mikilids = mikilíps.
17. praúfötus = praúfötáus. stad = stap.
25. mēnōps, acc. pl.
27. Hasleisaiu = Hasleisaiú. gahráinids = gahráiníps.
36. jah warp afeláupnan allans, see note to Mark ii. 23.
40. áinhvarjammöh, see § 284 note 2.
42. stad = stap.

CHAPTER XIV.

12. qapup-pan = qap-uh-pan.
19. súhsnö, see § 171 note.
22. anabáust, see § 120. stads = stáps.
23. usfulnáí = usfullnáí.
26. naúhup-pan = naúh-uh-pan.
28. manwipö habáiú, *whether he has the necessary means*; where manwipö is the gen. pl. used partitively and dep. upon habáiú = habái + u.

31. du wigana. The codex argenteus has wigā na. The Gr. *εἰς πόλεμον* suggests that du wigana means *to war*, in which case it is related to weihsan, *to fight*.

pankeip = pagkeip.

sláiú for sljáí + u, *whether he may be*.

32. eipáu = aþpáu. nist = ni + ist.

34. göd, báud = göþ, báup.

CHAPTER XV.

1. wēsunup-pan = wēsun-uh-pan. Similarly in v. 25.
7. fahēds = fahēps, also v. 10.
8. Instead of suma we ought to have had huas. The translator mistook the indef. pronoun *τις* for the interrogative *τίς*. drakmans, drakmin presuppose a nom. form drakma.
9. drakmein, the Greek case form (*δραχμήν*) with ei for e; but masc. as is shown by pammei.
11. qapup, see note to v. 1.

- 12. jühiza, see p. 51. sei, see § 280 note 3.
- 16. sad = sap.
- 22. bringip = briggip.
- 23. bringandans = briggandans.
- 24. jah dugunnun wisan, supply wafła.
- 28. bad = bap.
- 30. ufsnáist, cp. § 120.

ST. JOHN.

CHAPTER XII.

- 4. Seimōnis, see § 291.
- 6. patup-pan = pata-uh-pan, also in vv. 16, 33.
kara, on the construction see § 290. piubs = piufs.
- 10. munáidēdunup-pan = munáidēdun-uh-pan. Similarly in v. 20.
- 19. manasēds = manasēps.
- 25. fláip = fljáip.
- 26. On habáip, see § 296.
- 29. sumáih = sumái + uh.
- 35. riqiz, see § 141 note 1.
- 46. liuhad = liuhap.
- 47. manasēd = manasēp.
- 48. habáid = habáip.

CHAPTER XIV.

- 2. stad = stap, also in v. 3.
- 8. qapuh = qap + uh. patuh = pata + uh.
- 9. swaláud = swaláup.
- 12. galáubeid = galáubeip. maizōna páim, see § 292.
- 15. fastáid = fastáip.
- 17, 19. manaseips = manasēps.
- 21. habáid = habáip.
- 28. máiza mis, see § 292.
- 31. anabáud = anabáup.

CHAPTER XV.

- 6. inbranjada for inbrannjada.
- 7. patahvah pei, see § 235.
- 9. friapwái = frijapwái, also in vv. 10, 13.
fastáid = fastáiþ.
- 11. fahēds = fahēps.
- 18. manasēds = manasēps, also in v. 19.
- 19. fjáid = fjáiþ.
- 20. nist = ni ist.

CHAPTER XVII

- 1. uzuhhōf = uzuh + hōf.
- 13. fahēd = fahēþ.
- 18. manasēd = manasēþ.
- 21. uggkis = ugkis.
- 26. friapwa = frijapwa.

THE SECOND EPISTLE TO TIMOTHY.

CHAPTER I.

- 5. gaþ-þan-traua = ga-uh-þan-traua, where ga belongs to traua.
- 7. friapwōs = frijapwōs. Similarly in v. 13.

CHAPTER II.

- 3. gōds = gōps.
- 22. friapwa = frijapwa.

CHAPTER III.

- 10. friapwa = frijapwa.

GLOSSARY.

ABBREVIATIONS.

sm., sf., sn., = strong masculine, etc.

sv. = strong verb.

wm., wf., wn., = weak masculine, etc.

wv. = weak verb.

pret.-pres. = preterite present.

The remaining abbreviations need no explanation.

The Roman numeral after a verb indicates the class to which the verb belongs. The ordinary numerals after a word indicate the paragraph in the Grammar where the word either occurs or some peculiarity of it is explained.

The letter *lv* follows *h* and *p* follows *t*.

aba.

A.

aba (171 note), *wm.* man, husband.

abraba, *av.* strongly, excessively, very, very much.

abra, *aj.* strong, violent, great, mighty.

af (288), *prep. c. dat.* of, from, by, away from, out of.

af-áikan (258), *sv.* VII, to deny, to deny vehemently.

af-aírxjan, *wv.* I, to deceive, lead astray.

afar (288), *prep. c. acc. and dat.* after, according to.

afar-gaggan (258 note), *sv.* VII, to follow, go after.

afar-láistjan, *wv.* I, to follow after, follow.

af-gaggan.

afar-sabbatus, *sm.* the day after the Sabbath; **pis dagis afar-sabbatá.**

afaruh = **afar** + **uh.**

af-dáubnan (271), *wv.* IV, to become deaf.

af-dáuhjan, *wv.* I, to kill, put to death; *pass.* to die.

af-döbnan, *wv.* IV, to be silent.

***af-döjan** (263 note), *wv.* I, to fatigue.

af-dráusjan, *wv.* I, to cast down.

af-drugkja, *wm.* drunkard.

af-dumbnan (271), *wv.* IV, to hold one's peace, be silent or still.

af-ötja, *wm.* glutton.

af-gaggan (258 note), *sv.* VII, to go away, depart, go to, come.

af-gudei, *wf.* ungodliness.
 af-hlapan (256), *sv.* VI, to lade, load.
 af-hvapjan, *wv.* I, to choke, quench.
 af-hvapnan, *wv.* IV, to be choked, be quenched.
 af-lageins, *sf.* a laying aside, remission.
 af-leitan = af-létan.
 af-leipan, *sv.* I, to go away, depart.
 af-létan, *sv.* VII, to dismiss, leave, forsake, put away, let alone, forgive, absolve.
 af-lifnan, *wv.* IV, to remain, be left.
 af-linnan (250), *sv.* III, to depart.
 af-máitan, *sv.* VII, to cut off.
 af-marzeins, *sf.* deceitfulness.
 *af-mōjan (263 note), *wv.* I, to fatigue.
 af-niman, *sv.* IV, to take away.
 af-qipan, *sv.* V, to renounce, forsake.
 af-sateins, *sf.* divorcement.
 af-satjan, *wv.* I, to divorce.
 af-skiuban (248), *sv.* II, to push aside.
 af-slahan, *sv.* VI, to kill, slay.
 af-sláupnan, *wv.* IV, to be amazed, be beside oneself.
 af-sneiþan, *sv.* I, to kill, cut off.
 af-standan, *sv.* VI, to stand off, depart.
 af-swaifran (250), *sv.* III, to wipe out.
 aftana, *adv.* from behind.
 af-taurnan (271), *wv.* IV, to be torn away from.
 af-tiuhan (247), *sv.* II, to draw away, push off; to take, draw aside.
 aftra, *av.* back, backwards, again, once more; aftra gabōtjan,

to restore; aftra gasatjan, to heal.
 aftuma (207), *af.* hindmost, last.
 aftumists (207), *af.* last, aftermost; aftumists haban, to be at the point of death.
 af-wairpan, *sv.* III, to cast away, put away.
 af-walwjan, *wv.* I, to roll away.
 af-wandjan, *wv.* I, to turn away.
 aggilus (ἄγγελος), *sm.* angel, messenger; the *pl.* fluctuates between the *i-* and *u-* declension, as *nom. pl.* aggiljus and aggileis.
 aggwus (197) *af.* narrow.
 agis (147), *sm.* fright, fear, terror.
 aglāitei (174), *wf.* lasciviousness.
 aglō (173), *wf.* anguish, affliction.
 agluba, *av.* hardly, with difficulty.
 aglus (197), *af.* difficult, hard.
 aha (171), *wm.* mind, understanding.
 ahaks, *sf.* (?), dove, pigeon.
 ahana, *sf.* chaff.
 ahma (171), *wm.* spirit, the Holy Ghost.
 ahmateins, *sf.* inspiration.
 ahs, *sm.* ear of corn.
 ahtáu (208), *num.* eight.
 ahtautēhund (208), *num.* eighty.
 ahtuda (214), *num.* eighth.
 alva (156), *sf.* river, water.
 áigin, *sm.* property, inheritance, goods.
 áigum (279), we have.
 áih (279), *pret.-pres.* I have, possess.
 áihtrōn (267), *wv.* II, to beg for, pray, desire.
 áihts (163), *sf.* property.
 afhua-tundi, *sf.* thornbush.
 áin-falps (218), *num.* onefold, simple, single.

ain-hvarjiz-uh (234 note 2), *indef. pr.* everyone, each.

*áinlif (208), *num.* eleven.

áins (210), *num.* one, alone, only; *indef. pr.* (238), one, a certain one; áins . . . jah áins, the one . . . and the other.

áins-hun (237), *indef. pr.* with the *neg. particle* ni, no one, no, none.

áir, *av.* (*comp.* áiris), soon, early. áirinōn (267), *wv.* II, to be a messenger.

áiris (284) *av.* earlier.

aírpa (156), *sf.* earth, land, region.

aírpeins (188), *aj.* earthly.

áirus (167), *sm.* messenger.

aírseis (192), *aj.* astray, erring; aírseis wisan or wairpan, to go astray, err, be deceived.

aírþjan, *wv.* I, to deceive, lead astray.

áistan (269), *wv.* III, to reverence.

áípei (174), *wf.* mother.

áíps (145), *sm.* oath.

áiþþáu (289), *cf.* or, else; andi-zuh . . . aíþþáu, either . . . or; aíþþáu jah, truly.

aíwaggēljō (εὐαγγέλιον), *wf.* gospel.

aíwaggēllista, *wm.* evangelist.

áiweins (188), *aj.* eternal, everlasting.

áiwa, *sm.* time lifetime, age, world, eternity; ni áiw (285), never; in áiwins, du áíwa, for ever.

áiz, *sm.* brass, coin, money.

áisa-amipa, *wm.* coppersmith.

ak (289), *cf.* but, however (after negative clauses).

akei (289), *cf.* but, yet, still, nevertheless.

akeit (akēt), ? *sn.* or akeits ? *sm.* vinegar, cp. Lat. acētum.

akran (147), *sm.* fruit; akran giban, to bear fruit.

akrana-láus, *aj.* unfruitful, barren.

akrs (145), *sm.* field.

ala-brunsts, *sf.* burnt offering, holocaust.

alakjō, *av.* together, collectively.

alan (255), *sv.* VI, to grow.

ala-parba, *weak aj.* very needy, very poor.

alda, *sf.* age, life.

aleina, *sf.* ell.

alēw, *sm.* olive oil.

alēws, *aj.* of olives; fáirguni alēwjō, Mount of Olives.

alhs (183), *f.* temple.

alja, *cf.* than, except, unless, save; *prep. c. dat.* (288), except.

alþap, *av.* elsewhere, in another direction; afleiþan alþap, to go away.

alja-leikōs (284), *av.* otherwise.

aljan, *wv.* I, to bring up, rear, fatten.

allapró, *av.* from all sides, from every quarter.

allis, *av.* in general, wholly, at all; ni allis, not at all; *cf.* for, because; nih allis, for neither, for not; allis . . . ip, indeed . . . but.

alls (188), *aj.* all, every, much.

all-waldands (179), *m.* the Almighty.

alpeis (192), *aj.* old.

amēn (ἀμήν, Hebrew loan word), *av.* verily, truly.

ams (a-stem), *sm.* shoulder.

an (287), *interrog. particle*, then = Lat. an.

ana (288), *prep. c. acc. and dat.* in, on, upon, at, over, into against; *av.* upon, on.

ana-áukan, *sv.* VII, to add to.

ana-biudan (247), *sv.* II, to bid, command, order.

ana-būsns (163), *sf.* command, commandment, order.
 ana-filh, *sn.* a thing committed, tradition, recommendation.
 ana-filhan, *sv.* III, to commit to, entrust, let out, hand down as tradition.
 ana-fulhanō, *pp. n.* of ana-filhan, used as a noun, tradition; pata anafulhanō iswar (τὴν παράδοσιν ὑμῶν).
 ana-haban, *vv.* III, to take hold of; *in pass.* (Luke iv. 38), to be taken (with fever).
 ana-haitan, *sv.* VII, to call on.
 ana-hnāiwjan, *vv.* I, to lay, lay down.
 ana-hneiwan, *sv.* I, to stoop down.
 anaks, *av.* straightway, at once, suddenly.
 ana-kumbjan, *vv.* I, to lie or sit down, sit at table, recline.
 ana-lageins, *sf.* a laying on.
 ana-lagjan, *vv.* I, to lay on.
 ana-lāugniba (283), *av.* secretly.
 ana-lāugns (195), *aj.* hidden, secret.
 ana-mahtjan, *vv.* I, to do violence, injure, damage, revile.
 ana-mēljan, *vv.* I, to enroll.
 ana-nanpjan, *vv.* I, to dare, have courage, be bold.
 ana-niujan (263), *vv.* I, to renew.
 ana-praggan (258 note), *sv.* VII, to oppress.
 ana-qiman, *sv.* IV, to come near, approach.
 ana-qiujan, *vv.* I, to arouse, make alive.
 ana-silan (269), *vv.* III, to be silent, be quiet, grow still.
 ana-siuns (195), *aj.* visible.
 ana-stōdeins, *sf.* beginning.
 ana-stōdjan, *vv.* I, to begin.

ana-trimpan (250), *sv.* III, to tread on.
 ana-prafstjan, *vv.* I, to comfort.
 ana-wafrps, *aj.* future.
 and (288) *prep. c. acc.* along, throughout, towards, in, on, among.
 anda-hafts, (163), *sf.* answer.
 anda-nahti, *sn.* evening.
 anda-nēms (195), *aj.* pleasant, acceptable.
 anda-stapjis (148), *sm.* adversary.
 anda-pāhts, *aj.* circumspect.
 and-āugjō, *av.* openly.
 anda-waūrdi, *sn.* answer.
 and-bahti (151), *sn.* service, ministry.
 and-bahtjan (264), *vv.* I, to serve, minister.
 and-bahts, *sm.* servant.
 and-beitan, *sv.* I, to blame, reproach, threaten, charge.
 and-bindan, *sv.* III, to loose, unbind, explain.
 and-bundnan, *vv.* IV, to become unbound, be loosened.
 andeis (149), *sm.* end.
 and-hafjan, *sv.* VI, to answer.
 and-haitan, *sv.* VII, to call to one, profess, confess, acknowledge, give thanks to.
 and-hāusjan, *vv.* I, to listen to, obey, hear.
 and-huleins, *sf.* uncovering, revelation, illumination.
 and-huljan, *vv.* I, to disclose, open, uncover, reveal.
 and-niman, *sv.* IV, to receive, take.
 and-rinnan, *sv.* III, to compete in running, strive, dispute.
 and-sakan, *sv.* VI, to dispute, strive against.
 and-standan, *sv.* VI, to withstand.
 and-staurran (269), *vv.* III, to murmur against.

and-wairpi (151), *sn.* presence, face, person; in andwairpja, before, in the presence of.

and-waajan, *wv.* I, to unclothe, take off clothes.

annō, *wf.* wages.

ansta (162), *sf.* favour, grace.

anpar (214, 215), *af.* other, second; *plural*, the others, the rest; *anpar* . . . *anpar*, the one . . . the other.

apaústaúlus, apaústulus (ἀπόστολος), *sm.* apostle; *pl. nom.* -eis, *gen.* -ē, *acc.* -uns and -ans.

aqizi, *sf.* axe.

arbáidjan, *wv.* I, to work, toil, suffer.

arbáips (164), *sf.* labour.

arbi (151), *sn.* heritage, inheritance.

arbi-numja, *wm.* heir.

arbja (171), *wm.* heir; arbja wairpan, to inherit.

arbjō (173), *wf.* heiress.

arjan (262), *wv.* I, to plough.

arka, *sf.* money-box, chest.

arma-hairtei, *wf.* mercy.

arma-hairtipa, *sf.* charity, alms.

armaiō, *wf.* mercy, pity, alms.

arman (269), *wv.* III, to pity, have pity on.

arms (188), *af.* poor.

arms (161), *sm.* arm.

arniba, *av.* surely, safely.

arōmata (ἀρώματα), sweet spices.

arwjō, *av.* in vain, without a cause.

asans (163), *sf.* harvest, summer.

asilu-qairnus, *sf.* a mill-stone, *lit.* ass-mill.

asilus (167), *sm.* ass.

asilus (168), *sf.* she-ass.

asneis (149), *sm.* servant, hireling, hired servant.

asta (145), *sm.* branch, bough, twig.

at (288), *prep. c. acc.* and *dat.* at, by, to, with, of.

at-áugjan, *wv.* I, to show, appear; *pass.* to appear.

at-bairan, *sv.* IV, to bring, take, carry, offer.

at-gaggan, (258 note 1), *sv.* VII, to go, go up to, come to, enter, come down, descend.

at-giban, *sv.* V, to give, give up to, give away, deliver up, put in prison.

at-haban, *wv.* III, with *sik* to come towards.

at-hafjan, *sv.* VI, to take down.

at-háitan, *sv.* VII, to call to one.

atisk, *sn.* corn, cornfield.

at-ist (281), is at hand.

at-lagjan, *wv.* I, to lay, lay on, put on clothes.

at-nēhujan, *wv.* I, *refl.* to draw near, be at hand.

at-sailvan, *sv.* V, to take heed, observe, look to.

at-satjan, *wv.* I, to present, offer.

at-standan, *sv.* VI, to stand near.

at-steigan, *sv.* I, to descend, come down.

atta (171), *wm.* father.

at-tēkan, *sv.* VII, to touch.

at-tiuhan, *sv.* II, to pull towards, bring.

at-pinsan (250), *sv.* III, to attract.

at-wairpan, *sv.* III, to cast, cast down.

at-walwjan, *wv.* I, to roll to.

at-wisan, *sv.* V, to be at hand.

at-wōpjan, *wv.* I, to call.

appan (289), *cf.* but, however, still, yet.

áudagei (174), *wf.* blessedness.

áudags (188), *af.* blessed.

áuftō (áuftō þ), *av.* perhaps, indeed, to be sure.

áuga-daúró (176), *wm.* window.

áugjan (264), *wv.* I, to show.

áugō (176), *wn.* eye.
 aúhjōdus, *sm.* tumult.
 aúhjōn, *uv.* II, to make a noise,
 cry aloud.
 *aúhns, *sm.* oven.
 aúhuma (207), *aj.* higher, high.
 aúhumists, aúhmists (207), *aj.*
 highest, chief.
 aúhsa (171 note), *wm.* ox.
 áuk (289), *cf.* for, because, but,
 also; áuk rahtis, for.
 áukan (258), *sv.* VII, to add, in-
 crease.
 *aúrahi, *sf.* or aúrahjō, *wf.* tomb,
 grave.
 aúrkeis, *sm.* jug, cup, cp. Lat.
 urceus.
 áusō (176), *wn.* ear.
 áupida, *sf.* wilderness, desert.
 áups (195), *aj.* desert, waste.
 awiliudōn (267), *uv.* II, to thank,
 give thanks.
 awistr (147), *sm.* sheepfold.
 awō, *wf.* grandmother.
 asēts, *aj.* easy.
 asgō (173), *wf.* cinder, ash.
 asymus, *sm.* unleavened bread,
gen. pl. asymē (τῶν ἀζύμων).

B.

badi (151), *sm.* bed.
 bagms (145), *sm.* tree.
 báí (216), *num.* both.
 baíran (251), *sv.* IV, to bear,
 carry, bring forth.
 baírgan (250), *sv.* III, to keep,
 hide, preserve, protect.
 baírhataba, *av.* brightly, clearly.
 baírhtei (174), *wf.* brightness; in
 baírhtein, openly.
 baírhrtjan, *uv.* I, to reveal.
 baírhts (188), *aj.* bright.
 báitrei (174), *wf.* bitterness.
 báitrs (188), *aj.* bitter.

bajōps (216), *num.* both.
 balgs (161), *sm.* wine-skin.
 bals-agga, *see* hals-agga.
 balsan, *sn.* balsam.
 balpei (174), *wf.* boldness.
 balwjan, *uv.* I, to torment, plague.
 bandi (157), *sf.* band, bond.
 bandja (171), *wm.* prisoner.
 bandwa (156), *sf.* sign, token.
 bandwjan, *uv.* I, to give a sign,
 signify.
 bansts, *sm.* barn.
 barms (161), *sm.* bosom, lap.
 barn (147), *sn.* child; barna
 ussatjan, to beget children to.
 barnilō (176), *wm.* little child, son.
 barniski, *sn.* childhood.
 barnisks (188), *aj.* childish.
 batists (206), *aj.* best.
 batisa (206), *aj.* better.
 bauáins (164), *sf.* dwelling,
 dwelling-place.
 bauan (269 and notes 1, 2), *uv.*
 III, to dwell, inhabit.
 *báugjan, *uv.* I, to sweep.
 baúr (160 note 1), *sm.* son, child.
 baúrgja (171), *wm.* citizen.
 baúrgs (182), *f.* city, town.
 báups, *aj.* deaf, dumb; báups
 waírpan, to become insipid.
 beidan (245), *sv.* I, *c. gen.* to
 expect, await, look for.
 beist, *sm.* leaven.
 beitan (246), *sv.* I, to bite.
 bērusjōs, *sm. pl.* parents.
 bi (288), *prep. c. acc.* and *dat.*
 by, about, concerning, around,
 against, according to, on ac-
 count of, for, at, after, near.
 bi-áukan, *sv.* VII, to increase,
 add to.
 bi-áuknan (271), *uv.* IV, to be-
 come larger.
 bida (156), *sf.* request, prayer.
 bidjan (254 and note), *sv.* V, to
 ask, beg, entreat, pray.

bi-gitan (254), *sv.* V, to find, meet with.

bi-háitja, *wm.* boaster.

bi-hlahjan, *sv.* VI, to deride, laugh to scorn.

bi-láikan, *sv.* VII, to mock.

bi-leiban (246), *sv.* I, to remain.

bi-leipan, *sv.* I, to leave, leave behind, forsake.

bi-máitan, *sv.* VII, to circumcise.

bi-nah (276), *pret.-pres.* it is permitted, is lawful.

bindan (249), *sv.* III, to bind.

bi-rinnan, *sv.* III, to run about.

bi-rödjan, *wm.* I, to murmur.

bi-safvan, *sv.* V, to see, look, look round on.

bi-satjan, *wm.* I, to beset, set round anything.

bi-sitan, *sv.* V, to sit about, sit near.

bi-sitands (179), *m.* neighbour.

bi-skeinan, *sv.* I, to shine round.

bi-speiwan, *sv.* I, to spit upon.

bi-sunjanē, *av.* round about, near.

bi-swafrban, *sv.* III, to wipe, dry.

bi-swaran, *sv.* VI, to swear, adjure, conjure.

bi-tiuhan, *sv.* II, to go about, visit.

bi-pē (289, 224 note), *cj.* whilst, when, as soon as; *av.* after, thereupon.

*biudan, *sv.* II, to offer, bid, order; see ana-biudan.

biugan (248), *sv.* II, to bend.

bi-ühti, *sn.* custom.

bi-ühts, *aj.* accustomed, wont.

bi-wáibjan, *wm.* I, to wind about, encompass, clothe.

bi-wandjan, *wm.* I, to shun.

bi-windan, *sv.* III, to wrap round, enwrap, swathe.

bi-wisan, *sv.* V, to make merry.

blandan (258 note), *sv.* VII, to mix.

bláupjan, *wm.* I, to make void, abolish, abrogate.

bleipei (174), *wf.* mercy.

bliggwan (250, 129 note), *sv.* III, to beat, strike, scourge.

blinds (187), *aj.* blind.

blōma (171), *wm.* flower.

blōtan (258 note), *sv.* VII, to worship, reverence, honour.

blōp (147), *sn.* blood.

bnauan (78, 269 note 2), *wm.* III, to rub.

bōka, *sf. sing.* a letter of the alphabet; *pl.* epistle, book, the Scriptures; bōkōs afsateináis, a bill of divorcement.

bōkareis (149), *sm.* scribe.

bōta (156), *sf.* advantage.

bōtjan, *wm.* I, to do good, avail, help, profit.

brakja (156), *sf.* strife.

briggan (265 and notes 1, 3), *wm.*

I, to bring, lead; wundan briggan, to wound.

brikan (252), *sv.* IV, to break, quarrel, fight.

brinnan (250), *sv.* III, to burn.

brinnō (173), *wf.* fever.

brōþar (177), *m.* brother.

brōþrahans, *m. plur.* brethren.

brūkjan (265), *wm.* I, to use.

brüks (195), *aj.* useful.

brunjō (173), *wf.* breastplate.

brunna (171), *wm.* well, spring, issue, fountain.

brusts (183), *f.* breast.

brūp-faps (161), *sm.* bridegroom.

brūps, *sf.* bride, daughter-in-law.

bugjan (265), *wm.* I, to buy.

D.

daddjan (130 note), *wm.* I, to suckle, give suck.

dags (144), *sm.* day, dagis hvam-

mēh or hviuh, day by day, daily; himma daga, to-day.
 dáliljan (264), *vv.* I, to deal out, divide, share.
 dáils (163), *sf.* portion, share.
 daimōnareis, *sm.* possessed (with devils). From Gr. *δαίμων* with Goth. ending *-areis*.
 dal, *sn.* dale, valley, ditch; dal uf mēsa, a ditch or hole for the winevat.
 dalap (286), *av.* down; und dalap, to the bottom; dalapa, below; dalaprō, from below.
 dāubipa, *sf.* deafness, hardness, obduracy.
 dāufs, *aj.* deaf, dull, hardened.
 dāug (274), *pret.-pres.* it is good for, profits.
 dāuhtar (177), *f.* daughter.
 dāuhts, *sf.* feast.
 dāuns, *sf.* smell, odour.
 dāupeins (164), *sf.* baptism, washing.
 dāupjan (264), *vv.* I, to baptize, wash oneself.
 dāupjands (179), *m.* baptizer.
 dāúr (147), *sn.* door.
 dāúrō, *wf.* door.
 *dāursan (275), *pret.-pres.* to dare.
 dāupeins, *sf.* the peril of death.
 dāupjan (264), *vv.* I, to put to death.
 dāups, *aj.* dead.
 dāupus (167), *sm.* death.
 deigan (246), *sv.* I, to knead, form of earth.
 dēps (163), *sf.* deed.
 diabaúlus, diabolus (Gr. *διάβολος*), *sm.* devil.
 digans, *pp.* made of earth.
 dis-dáliljan, *vv.* I, to share, divide.
 dis-hniupan (248), *sv.* II, to break asunder.
 dis-sitan, *sv.* V, to settle upon, seize upon.

dis-skreitan (246) *sv.* I, to rend, tear.
 dis-skritnan (271), *vv.* IV, to become torn, be rent apart.
 dis-tahjan, *vv.* I, to waste, destroy.
 dis-taíran, *sv.* IV, to tear to pieces, tear asunder, burst.
 dis-wilwan, *sv.* III, to plunder.
 dis-wiss, *sf.* dissolution.
 diupeí (174), *wf.* depth.
 diups (188), *aj.* deep.
 dius (147), *sn.* wild beast.
 diwan (254), *sv.* V, to die.
 dōmjan (264), *vv.* I, to judge.
 dragkjan (264), *vv.* I, to give to drink.
 dráibjan (264), *vv.* I, to drive, trouble, vex.
 drakma, *wm.* drachma. See note to Luke xv. 8, 9.
 draúhsna, *sf.* crumb, fragment.
 draúhtinōn, *vv.* II, to war.
 dreiban (246), *sv.* I, to drive.
 drigkan (250), *sv.* III, to drink.
 driugan (248), *sv.* II, to serve as a soldier.
 driusan (247), *sv.* II, to fall, fall down, fall upon, press against, crowd upon.
 driusō, *wf.* slope.
 drōbjān, *vv.* I, to cause trouble, excite to uproar.
 drōbñan, *vv.* IV, to become anxious, troubled.
 drugkanei (174), *wf.* drunkenness.
 drus (160 note 1), *sm.* fall.
 du (288), *prep. c. dat.* to, towards, against, in.
 du-at-gaggan (258 note 1), *sv.* VII, to go to, come to.
 du-at-rinnan, *sv.* III, to run to.
 du-at-sniwan, *sv.* V, to hasten towards.
 du-ga-windan, *sv.* III, to entangle.

du-ginnan (250), *sv.* III, to begin, undertake.

du-hvê, *av.* why, wherefore.

dulps (183), *f.* feast.

dumbs (188), *aj.* dumb.

du-rinnan, *sv.* III, to run to.

du-stöðjan, *vv.* I, to begin.

du-pê, duppê (289), *cj.* therefore, besides, on that account, because; dupê, duppê ei, to the end that.

dwalmon (267), *vv.* II, to be foolish.

dwals (188), *aj.* foolish.

E.

ei (289), *cj.* that, so that; *interr. part.* whether; *rel. part.* used as suffix; also, used alone, for sæi, sœi, pæi; du pamma ei, to the end that.

eisarn (147), *sn.* iron; eisarna bi fôtuns gabugana and ana fôtum eisarna, fetters.

eisarneins, *aj.* iron.

ei-pan (289), *cj.* therefore.

F.

fadar (177), *m.* father.

fadrein, *sn.* paternity; *pl.* parents.

fadreins (163), *sf.* family, race, lineage.

faginôn (267), *vv.* II, to rejoice, be glad.

fagrs (188), *aj.* beautiful, fit.

fāhan (258), *sv.* VII, to seize, catch.

fahêps (163), *sf.* joy, gladness.

fair-âihan, to partake of. See § 279.

faihu (169), *sn.* cattle, property, possessions, money.

faihu-frikei, *wf.* covetousness, greed.

faihu-gairns, *aj.* avaricious.

fair-greipan, *sv.* I, to seize, catch hold.

fairguni (151), *sn.* mountain.

fairhus, *sm.* world.

fairina, *sf.* accusation, charge, cause.

fairinôn, *vv.* II, to accuse.

fairneis (192), *aj.* old.

fairra, *av.* far, far off; followed by *dat.* far from; *prep.* (after verbs of motion) from.

fairraprô, *av.* from afar.

fair-weitjan, *vv.* I, to gaze around.

falpan (258) *sv.* VII, to fold, close.

*falps (218), *aj.* -fold; áinfalps, onefold, simple; fidurfalps, fourfold.

fana (171), *wm.* bit of cloth.

faran (256), *sv.* VI, to go.

fastan (269), *vv.* III, to fast, hold firm, keep.

fastubni, *sn.* fasting, observance.

fapa, *sf.* hedge.

faúhō, *wf.* fox.

faúr (288), *prep. c. acc.* for, before, by, to, along, from, concerning; *av.* before.

faúra (288), *prep. c. dat.* before, for, on account of, from; *av.* before.

faúra-gaggan (258 note 1), *sv.* VII, to go before.

faúra-gaggja (171), *wm.* governor.

faúra-gateihan, *sv.* I, to inform beforehand, foretell.

faúra-hāh, *sn.* curtain, veil.

faúra-qipan, *sv.* V, to prophesy, foretell.

faúra-standan, *sv.* VI, to rule, govern, stand near.

faúra-tani, *sn.* sign, wonder.

faúr-bi-gaggan (258 note 1), *sv.* VII, to go before, precede.

faúr-biudan, *sv.* II, to command, forbid.
 faúr-gaggan (258 note 1), *sv.* VII, to pass by.
 faúrhtei, *wf.* fear.
 faúrhtjan (264), *wv.* I, to fear, be afraid.
 faúrhts, *aj.* fearful, afraid.
 faúr-lageins, *sf.* putting before, exhibiting; hláibōs faúrlageināis, shew-bread.
 faúr-qipan, *sv.* V, to make excuse, excuse.
 faúr-sniwan, *sv.* V, to hasten before, anticipate.
 faúr-pis, *av.* first, beforehand, formerly.
 faúr-pizei (289), *cf.* before that.
 *fáus (193), *aj.* little.
 *feinan, see in-feinan.
 fēra (156), *sf.* region, district.
 fidur-dōgs (218 note), *aj.* space of four days.
 fidur-falps (218), *num.* fourfold.
 fidur-ragineis (218, 148), *sm.* tetrarchate.
 fidwōr (208), *num.* four.
 fidwōr-taihun (208), *num.* fourteen.
 fidwōr tigjus (208), *num.* forty.
 figgra-gulp, *sn.* finger-ring, ring.
 figgrs, *sm.* finger.
 fījan (269), *wv.* III, to hate.
 fījands (179), *m.* enemy.
 fījapwa, flapwa (156), *sf.* hatred.
 fīlhan (250), *sv.* III, to hide, conceal, bury.
 fīligri (fīlēgri), *sn.* den, cave, hiding-place.
 flū (169 note, 291), *neut. aj.*, also used adverbially, great, very much.
 flū-ga-láufts (flugaláufts), *aj.* very precious, costly.
 flūsna, *sf.* multitude.
 flū-waúrdei, *wf.* much talking.

flū-waúrdjan, *wv.* I, to talk much, use many words.
 fimf (208), *num.* five.
 fimf-taihun (208), *num.* fifteen.
 fimfta-taihunda (214), *num.* fifteenth.
 fimf tigjus (208), *num.* fifty.
 finpan (250), *sv.* III, to find, find out, know, learn, hear.
 fiskja (171), *wm.* fisher.
 fiskōn (267), *wv.* II, to fish.
 fisks (145), *sm.* fish.
 fitan (254), *sv.* V, to travail in birth.
 *flōkan (258 note 4), *sv.* VII, to bewail.
 fōdeins, *sf.* meat, food.
 fōdjan (264), *wv.* I, to feed, nourish, bring up.
 fōn (184), *n.* fire.
 fōtu-barūd, *sn.* footstool.
 fōtus (167), *sm.* foot.
 fra-bugjan (265), *wv.* I, to sell.
 fra-dáiljan, *wv.* I, to divide, distribute.
 fra-giban, *sv.* V, to give, grant.
 fra-gifts, *sf.* espousal.
 fra-hinpan (250), *sv.* III, to capture, imprison; fra-hunpana, prisoner.
 frafhnan (254 and note), *sv.* V, to ask, ask questions.
 fráisan (258), *sv.* VII, to tempt.
 fráistubni (158), *sf.* temptation.
 fra-itan (254 note), *sv.* V, to eat up, devour.
 fráiw (153 note 2), *sn.* seed.
 fra-kunnan (275), *pret.-pres.* to despise.
 fra-lētan, *sv.* VII, to liberate, let free, leave, let down, permit.
 fra-lēts, *sm.* forgiveness, remission, deliverance.
 fra-lēwjan, *wv.* I, to betray.
 fra-liusan (248), *sv.* II, to lose.
 fra-lusnan (271), *wv.* IV, to perish, go astray, be lost.

fra-lusts (163), *sf.* loss, perdition.
 fram (288), *prep. c. dat.* from,
 since, by, on account of.
 fram-aldrs, *aj.* of great age.
 framis (284), *av.* further, onward.
 fram-wairpis, *av.* henceforward.
 fra-niman, *sv.* V, to receive, take.
 fra-qiman, *sv.* IV, to expend,
 spend.
 fra-qisteins, *sf.* waste.
 fra-qistjan, *vv.* I, to destroy.
 fra-qistnan (271), *vv.* IV, to
 perish, be destroyed.
 fra-qipan, *sv.* V, to curse.
 fra-slindan (250), *sv.* III, to
 swallow up.
 frapi (151), *sn.* understanding.
 • frapjan (255), *sv.* VI, to under-
 stand, perceive, think, know.
 fráúja (171), *wm.* master, lord.
 fráújinön (267), *vv.* II, to be
 lord or king, rule.
 fráújinönds (179), *m.* ruler.
 fra-wairpan, *sv.* III, to cast away.
 fra-wairpan, *sv.* III, to corrupt.
 fra-wardjan (264), *vv.* I, to de-
 stroy, spoil, corrupt, disfigure.
 fra-waurhts (163), *sf.* evil doing,
 sin.
 fra-waurhts, *aj.* sinful; *subs.*
 sinner.
 fra-waurkjan, *vv.* I, to sin.
 fra-weitands (179), *m.* avenger.
 fra-wilwan, *sv.* III, to rob, take
 forcibly.
 fra-wisan, *sv.* V, to spend, ex-
 haust.
 freihals (144 note 2), *sm.* free-
 dom.
 freis (190), *aj.* free.
 frijapwa, friapwa (156), *sf.* love.
 frijón (267), *vv.* II, to love.
 frijónði (158), *sf.* friend.
 frijónðs (178), *m.* friend.
 *friks, *aj.* greedy.
 fri-sahts, *sf.* example.

frödaba, *av.* wisely.
 fróðei (174), *wf.* understanding,
 wisdom.
 fröps (188), *aj.* wise.
 fruma (214, 215), *aj.* first; fruma
 sabbatö, the day before the
 Sabbath.
 fruma-baúr (141), *sm.* first-born.
 frumists (207), *aj.* first, foremost,
 best, chief (men); *av.* (284), first
 of all.
 frums, *sm.* beginning.
 fugls (145), *sm.* bird, fowl.
 fula, *wm.* foal.
 fulgins (188), *aj.* hidden.
 fulhani, *sn.* the thing hidden, a
 secret.
 fulla-fahjan, *vv.* I, to satisfy,
 serve.
 fulla-töjis (190), *aj.* perfect.
 fulleips, *sf.* or fulleip, *sm.* fulness.
 fulljan, *vv.* I, to fill, fulfil.
 fullnan (270), *vv.* IV, to become
 full.
 fullö (173), *wf.* fulness.
 fulls (188), *aj.* full.

G.

ga-áistan, *vv.* III, to reverence.
 ga-áiwiskön, *vv.* II, to ill-treat,
 make ashamed.
 ga-arman, *vv.* III, to have pity
 on, pity.
 ga-bairan, *sv.* IV, to bring forth,
 compare.
 ga-bairhteins, *sf.* appearance,
 manifestation.
 ga-bairhtjan, *vv.* I, to declare,
 reveal, manifest.
 ga-batnan (271), *vv.* IV, to
 profit, benefit.
 ga-bauan (78), *vv.* III, to dwell.
 ga-baúrjaba, *av.* gladly, willingly.
 ga-baúrps (163), *sf.* birth, birth-
 place, native country, genera-

tion; *mél gabaúrþáís*, birth-day.

gabei, *wf.* riches.

ga-bigs (*ga-beigs*), *aj.* rich.

ga-bindan, *sv.* III, to bind.

ga-biugan, *sv.* II, to bend.

ga-bleipjan, *wv.* I, to pity.

ga-blindjan, *wv.* I, to blind.

ga-blindnan (271), *wv.* IV, to become blind.

ga-bötjan, *wv.* I, to make useful; *aftra gabötjan*, to restore.

ga-brannjan (264), *wv.* I, to burn.

ga-brikan, *sv.* IV, to break.

ga-bruka, *sf.* fragment.

ga-daban (256), *sv.* VI, to be-seem, happen, befall.

ga-dáiljan, *wv.* I, to divide.

ga-dars, see § 275.

ga-dáubjan, *wv.* I, to make deaf, harden.

ga-dáursan (275), *pret.-pres.* to dare.

ga-dáupnan (271), *wv.* IV, to die, perish.

ga-dömjan, *wv.* I, to judge, pronounce judgment, condemn.

ga-draban (256), *sv.* VI, to hew out.

ga-dragan (256), *sv.* VI, to heap up, heap together.

ga-dragkjan, *wv.* I, to give to drink.

ga-draúhts, *sm.* soldier.

ga-driusan, *sv.* II, to fall, be cast.

ga-dröbnan, *wv.* IV, to become troubled, anxious.

ga-fāhan, *sv.* VII, to catch, take, seize, overtake, apprehend as a criminal.

ga-fastan, *wv.* III, to keep, support, hold fast.

ga-fáurds, *sf.* chief council.

ga-fáurs (195), *aj.* well-behaved.

ga-filh, *sm.* burial.

ga-filhan, *sv.* III, to hide, conceal, bury.

ga-fraðnan, *sv.* V, to find out, learn by inquiry, ask, seek.

ga-fráújinōn, *wv.* II, to exercise lordship.

ga-fulljan, *wv.* I, to fill.

ga-fullnan, *wv.* IV, to fill, become full.

ga-gaggan (258 note 1), *sv.* VII, to collect, assemble, come to pass; also with *sik*.

ga-ga-máinjan, *wv.* I, to make common, defile.

ga-geigan (269), *wv.* III, to gain.

gaggan (265, 258 note), *sv.* VII, to go; *pret.* *iddja* (265 note 2).

gaggs, *sm.* road, way.

ga-gröfts, *sf.* order, decree.

ga-gudaba, *av.* godly.

ga-gudei (174), *wf.* piety, godliness.

ga-gups (-guds), *aj.* godly, pious.

ga-haban, *wv.* III, to have, hold, secure, possess, lay hold on.

ga-haftjan sik, *wv.* I, to join oneself to, join.

ga-haftnan (271), *wv.* IV, to be attached to.

ga-háiljan, *wv.* I, to heal.

ga-háilnan (271), *wv.* IV, to become whole, be healed.

ga-háit, *sm.* promise.

ga-háitan, *sv.* VII, to call together, promise.

ga-háusjan, *wv.* I, to hear.

ga-hnáiwwjan, *wv.* I, to lower, abase.

ga-hráineins, *sf.* cleansing.

ga-hráinjan, *wv.* I, to cleanse, make clean.

ga-hugds (163), *sf.* thought, mind, conscience.

ga-huljan, *wv.* I, to cover, conceal.

ga-hveitjan, *wv.* I, to whiten.

ga-hvōtjan, *vv.* I, to threaten, rebuke, strictly charge.
 gaíafinna, *wm.* Gehenna, (*γέεννα*, hell).
 ga-iddja, see ga-gaggan.
 gaírda, *sf.* girdle.
 gaírnjan, *vv.* I, to be fain or willing, desire, wish, long for.
 gaíru (169 note), *sm.* goad.
 gaíteins, *af.* belonging to a goat; *neut.* gaítein, young goat, kid.
 ga-juk, *sm.* pair.
 gajuka (171), *wm.* companion.
 ga-jukō, *wf.* parable, comparison.
 ga-kannjan, *vv.* I, to make known.
 ga-kiusan, *sv.* II, to approve.
 ga-kunnan (269), *vv.* III, to recognize, observe, consider, read.
 ga-kunps, *sf.* appearance.
 ga-kusts (163), *sf.* test.
 ga-lagjan, *vv.* I, to lay, lay down, set, place, make.
 ga-láisjan, *vv.* I, to teach.
 ga-láista, *wm.* follower; galáista wisan, to follow.
 ga-láistjan, *vv.* I, to follow.
 ga-lapōn, *vv.* II, to invite, call together.
 galáubeins (164), *sf.* faith, belief.
 ga-láubjan (264), *vv.* I, to believe.
 ga-láugnjan, *vv.* I, to be hid, lie hid.
 ga-láusjan, *vv.* I, to loose, loosen.
 ga-leikan, *vv.* III, to please, take pleasure in.
 ga-leikōn, *vv.* II, to liken, compare, resemble, be like.
 ga-leiks (188), *af.* like, similar.
 ga-leipan (246), *sv.* I, to go, travel, come.
 ga-lēwjan, *vv.* I, to give up, betray.
 galga (171), *wm.* cross, gallows.
 ga-lisan (*sik*), *sv.* V, to gather

together, meet together, assemble.
 ga-liug, *sm.* lie; galiug weitwōdjan, to bear false witness.
 ga-liugan, *vv.* III, to marry.
 ga-liuga-praúfētus, *sm.* false prophet.
 ga-liuga-weitwōps (-wōds), *sm.* false witness.
 ga-liuga-xristus, *sm.* false Christ.
 ga-liuhtjan, *vv.* I, to bring to light, illumine.
 ga-lūkan (248 and note), *sv.* II, to shut, lock.
 ga-luknan, *vv.* IV, to be shut up.
 ga-máinjan, *vv.* I, to make common, defile.
 ga-máins (195), *af.* common, unclean.
 ga-máips (ga-máids), *af.* weak, feeble, bruised.
 ga-malwjan, *vv.* I, to bruise.
 ga-manwjan, *vv.* I, to prepare, make ready.
 ga-marajan, *vv.* I, to offend.
 ga-matjan, *vv.* I, to eat.
 ga-máudeins, *sf.* remembrance.
 ga-máudjan, *vv.* I, to remember, remind.
 ga-maúrgjan, *vv.* I, to curtail, cut short.
 ga-mēljan, *vv.* I, to write, enroll; pata gamēlidō, writing, scripture.
 ga-minpi, *sm.* remembrance.
 *ga-mōtan (278), *pret.-pres.* to find room, to have room.
 ga-mōtjan (264), *vv.* I, to meet.
 ga-munan (276), *pret.-pres.* to bethink, remember.
 ga-munds (163), *sf.* remembrance.
 ga-nah* (276), *pret.-pres.* it suffices.
 ga-náitjan, *vv.* I, to treat shamefully.
 ga-nasjan, *vv.* I, to save.

ga-niman, *sv.* IV, to take to oneself, take, take with one, conceive.
 ga-nipnan, *ww.* IV, to mourn, be sorrowful.
 ga-nisan (254), *sv.* V, to be saved, become whole, recover.
 ga-nists (163), *sf.* salvation, health.
 ga-niutan, *sv.* II, to catch with nets, catch.
 ga-nipjis, *sm.* kinsman.
 ga-nōhs, *aj.* enough, sufficient, numerous.
 ga-qiman, *sv.* IV, to assemble, come together.
 ga-qiss, (187 note), *aj.* consenting.
 ga-qiujan (263), *ww.* I, to give life to.
 ga-qiunan (271), *ww.* IV, to be made alive.
 ga-qumps (163), *sf.* assembly, synagogue.
 ga-raihlei (174), *wf.* righteousness.
 ga-raihleins, *sf.* righteousness.
 ga-raihls, *aj.* righteous, just.
 ga-ráips (ga-ráids), *aj.* due.
 ga-rapjan (256), *sv.* VI, to count.
 ga-rasna, *wm.* neighbour.
 ga-rasnō, *wf.* female neighbour.
 garda (171), *wm.* fold.
 garda-waldands (178), *m.* ruler or master of the house.
 gards (161), *sm.* house, household, court.
 ga-rēdan (259), *sv.* VII, to reflect upon.
 ga-rinnan, *sv.* III, to run, hasten together, come together.
 ga-rūni, *sm.* consultation, counsel.
 ga-runs, *sf.* market-place, street.
 ga-sahts, *sf.* reproof.
 ga-saflvan, *sv.* V, to see, behold, perceive.
 ga-sakan, *sv.* VI, to rebuke, reprove.

ga-salbōn, *ww.* II, to anoint.
 ga-satjan, *ww.* I, to set, lay, place, add, appoint, restore; gasatjan namō, to surname.
 ga-sigqan, *sv.* III, to sink.
 ga-sinþja (ga-sinþa), *wm.* companion.
 ga-sitan, *sv.* V, to sit, sit down.
 ga-skafts (163), *sf.* creation, creature.
 ga-skáidnan (271), *ww.* IV, to become parted.
 ga-skapjan (256) *sv.* VI, to create, make.
 ga-skapjan, *sv.* VI, to injure.
 ga-skeirjan, *ww.* I, to make clear, interpret.
 ga-skōhi, *sm.* pair of shoes.
 ga-slawan, *ww.* III, to be still, be silent.
 ga-sleipjan, *ww.* I, to slight, injure; gasleipjan sik, to be injured in, suffer the loss of.
 ga-smeitan (246), *sv.* I, to smear.
 ga-sōþjan, *ww.* I, to fill, satisfy.
 ga-stagqjan, *ww.* I, to dash against.
 ga-staldan (258), *sv.* VII, to possess.
 ga-standan, *sv.* VI, to stand fast, stand still, remain, be restored.
 ga-staurknan, *ww.* IV, to become dry, dry up, pine away.
 ga-stráujan, *ww.* I, to strew, furnish.
 gasts (160), *sm.* guest.
 ga-supōn, *ww.* II, to season.
 ga-swēran, *ww.* III, to glorify, make known.
 ga-swikunþjan, *ww.* I, to make known, proclaim.
 ga-swiltan, *sv.* III, to die.
 ga-swōgjan, *ww.* I, to sigh.
 ga-tairan (252), *sv.* IV, to destroy, break.
 ga-tamjan (262), *ww.* I, to tame.

ga-táujan, *vv.* I, to do, make, perform.

ga-taúra (171), *wm.* tear, rent.

ga-taúrps (163), *sf.* destruction.

ga-teihan (246), *sv.* I, to tell, relate, proclaim, make known, show.

ga-tilaba, *av.* conveniently.

ga-tilôn, *vv.* II, to attain.

ga-tils, *aj.* convenient.

ga-timan (252), *sv.* IV, to suit.

ga-timrjan, *vv.* I, to build.

ga-timrjô (173), *wf.* building.

ga-tiuhan, *sv.* II, to draw, lead, bring, take.

ga-trauan (78), *vv.* III, to trust, entrust, be persuaded.

gatwô (173), *wf.* street.

ga-pahan, *vv.* III, to be silent.

ga-páirsan (250), *sv.* III, to wither.

ga-paúrsnan (271), *vv.* IV, to become dry, dry up, wither away.

ga-piupjan, *vv.* I, to bless.

ga-pláihan (258 note 2), *sv.* VII, to cherish, comfort, take in the arms, caress.

ga-pliuhan, *sv.* II, to flee.

ga-prafsteins, *sf.* comfort.

ga-prask, *sn.* threshing-floor.

ga-pulan, *vv.* III, to suffer, endure.

gáuja, *wm.* countryman; *used in plural*, land, region.

gáumjan (264), *vv.* I, to perceive, see, behold, observe.

gáunôn (267), *vv.* II, to lament.

gáurs (188), *aj.* sad, troubled, mournful, sorrowful.

ga-wagjan, *vv.* I, to stir, shake.

ga-waírpan, *sv.* III, to cast, cast down, throw down.

ga-waírpeigs, *aj.* at peace, peaceably disposed.

ga-waírpi (151), *sn.* peace.

ga-waknan (271), *vv.* IV, to awake.

ga-waldan, *sv.* VII, to rule, bear rule.

ga-waljan, *vv.* I, to choose, choose out.

ga-wandjan, *vv.* I, to turn round, bring back; *with refl. pr.* to be converted, turn round, return.

ga-wargjan, *vv.* I, to condemn.

ga-wasjan (sik), *vv.* I, to clothe.

ga-waúrki, *sn.* deed.

ga-waúrkJan, *vv.* I, to make, prepare, appoint.

ga-waúrstwa (171), *wm.* fellow-worker.

ga-weihan, *vv.* III, to sanctify.

gawi (151), *sn.* region, district, land, neighbourhood.

ga-widan (254), *sv.* V, to bind, join together.

ga-wigan (254), *sv.* V, to shake down.

ga-wrisqan (250), *sv.* III, to bear fruit.

giba (154), *sf.* gift.

giban (253), *sv.* V, to give, yield, offer.

gibands (179), *m.* giver.

gibla, *wm.* pinnacle.

gilstra-môleins, *sf.* taxation, taxing.

gilpa, *sf.* sickle.

gistra-dagis (285), *av.* to-morrow.

giutan (248), *sv.* II, to pour.

glaggwô (283), *av.* accurately.

glaggwuba, glaggwaba, *av.* exactly, diligently.

glitmunjan (264), *vv.* I, to shine, glitter.

gôljan (264), *vv.* I, to greet, salute.

gôps, gôds (188), *aj.* good.

graba (156), *sf.* ditch.

graban (255), *sv.* VI, to dig.

gras (147), *sn.* grass, blade of grass.

grēdags (188), *aj.* hungry.
 greipan (246), *sv.* I, to seize, lay hold of, take (prisoner).
 grētan (239), *sv.* VII, to weep, lament.
 grēts, *sm.* weeping.
 grōba, *sf.* den, hole, cave.
 grundu-waddjus, *sf.* foundation.
 guda-faúrhts, *aj.* devout, god-fearing.
 gudisks, *aj.* divine.
 gudja (171), *wm.* priest.
 gulp, *sm.* gold.
 gulpeins (188), *aj.* golden.
 guma (171), *wm.* man.
 guma-kunds, *aj.* male, of the masculine gender.
 gumeins, *aj.* manlike, male.
 gunds, *sm.* or *sf.* cancer, canker.
 gup, *sm.* God; *newt. pl.* guda, heathen gods. See note to Mark ii. 7.

H.

haban (268), *vv.* III, to have, possess, hold, take, esteem, count, consider, keep, observe, be able to do; ubil and ubilaba haban, to be ill; wafirs haban, to be worse; gafáhana haban, to hold captive; pōei habáidēdun ina gadaban, what things should happen unto him; aftumist haban, to lie at the point of death; faírra haban sik, to be far from; habáip wisan at, to be held, be ready for.
 hafjan (256), *sv.* VI, to raise, lift, bear up, carry.
 haftjan, *vv.* I, to join.
 hāhan (258), *sv.* VII, to hang.
 háidus, *sm.* manner.
 háifstjan, *vv.* I, to strive, fight.
 háifsts, *sf.* fight.

háihis, *aj.* half-blind, with one eye.
 háiljan (264), *vv.* I, to heal.
 háils (188), *aj.* whole, sound, safe.
 háimōpli, *sm.* homestead, lands.
 háims (164 note), *sf.* village, country place.
 haírda (156), *sf.* herd, flock.
 haírdeis (148), *sm.* shepherd.
 haírtō (175), *wm.* heart.
 haírús (167), *sm.* sword.
 háitan (258), *sv.* VII, to call, name, order, command, invite.
 háiti (158), *sf.* command.
 háipi (158), *sf.* field, heath.
 háipiwisks, *aj.* wild.
 háipnō, *wf.* a heathen woman.
 hakuls, *sm.* cloak.
 halbs, *aj.* half.
 haldan (258), *sv.* VII, to hold, take care of, tend, feed.
 halja (156), *sf.* hell.
 hals, *sm.* neck.
 hals-agga (for the probably corrupt bals-agga of the manuscript), *wm.* neck.
 halts (188), *aj.* lame.
 hamfs, *aj.* one-handed, maimed.
 hana (170), *wm.* cock.
 handugei, *wf.* cleverness, wisdom.
 handugs (188), *aj.* clever, wise.
 handus (166), *sf.* hand.
 handu-waúrhts, *aj.* wrought by hand.
 hansa, *sf.* a company, band of men.
 harduba (283), *av.* hardly, severely, grievously.
 hardu-haírtel, *wf.* hardness of heart, hard-heartedness.
 hardus (196), *aj.* hard.
 harjis (148), *sm.* army, host.
 hatan (269 and note 3), *vv.* III, to hate.
 hatis, *sm.* hatred, wrath.
 háubip (146), *sm.* head, háubip wáihatins, corner-stone.

háuheins, *sf.* praise.
 háuh-háirtei (174), *wf.* pride.
 háuh-háirts, *af.* proud-hearted.
 háuhisti, *sn.* the highest height,
 highest-point, highest heaven.
 háuhjan, *wv.* I, to glorify, make
 high, praise, exalt, magnify.
 háuhs, *af.* high.
 háurds (163), *sf.* door.
 háurn (147), *sn.* horn, skin, husk.
 háurnja (171), *wm.* horn-blower.
 háurnjan, *wv.* I, to blow a horn,
 trumpet.
 háuseins, *sf.* word, preaching,
 report (*lit.* = hearing), sense of
 hearing.
 háusjan (264), *wv.* I, to hear,
 perceive, listen to.
 háusjón, *wv.* II, to hear.
 hawi (130), *sm.* grass, hay.
 hasjan (262), *wv.* I, to praise.
 heitð, *wf.* fever.
 heiwa-fráuja, *wm.* master of a
 house.
 hēr, *av.* here, hither.
 hēpjō (173), *wf.* chamber, room.
 hidré, *av.* hither.
 hilpan (249), *sv.* III, to help.
 himina-kunds, *af.* heavenly.
 himins (145), *sm.* heaven.
 hindana, *prep. c. gen.* behind, on
 that side of, beyond.
 hindar (288), *prep. c. acc. and dat.*
 behind, over, beyond, among.
 hindumists (207), *af.* hindmost,
 outermost.
 hiri (old imperative used as an
 interjection), come here! *dual*
 hirjats, come here, ye two!;
pl. hirjip, come ye here! See
 note to Mark xii. 7.
 *his (226), *dem. pr.*; preserved in
 the adverbial phrases himma
 daga, on this day, to-day; und
 hina dag, to this day; und
 hita, und hita nu, till now,

hitherto; fram himma, from
 henceforth.
 hiufan (248), *sv.* II, to mourn,
 weep, complain.
 hiuhma (171), *wm.* crowd, multi-
 tude, heap.
 hiwi (129), *sm.* appearance.
 hlahjan (256), *sv.* VI, to laugh.
 hláifs (144), *sm.* loaf, bread.
 hláins, *sm.* hill.
 hláiw (153 note 2), *sn.* grave,
 tomb.
 hláiwassna, *sf.* (only found in
plur.), tomb.
 hláupan (258 note 5), *sv.* VII, to
 leap.
 hláuats, *sm.* lot.
 hleiduma (207), *af.* left; as *subst.*
fem. the left hand or side.
 hlifan (254) *sv.* V, to steal.
 hliftus (167), *sm.* thief.
 hljians, *acc. pl.*; *nom.* ? hleis *sm.*
 or ? hlija *wm.*, tent, tabernacle.
 hljuma (171), *wm.* hearing.
 hlütrei (174), *wf.* purity.
 hlútra (188), *af.* pure.
 hnáiwjan (264), *wv.* I, to abase,
 lower.
 hnasqus (197), *af.* soft, tender.
 hneiwan, *sv.* I, to bend down-
 wards, decline, bow.
 hólön (267), *wv.* II, to treat with
 violence, deceive, injure.
 hōrinassus, *sm.* whoredom, adul-
 tery.
 hōrinön, *wv.* II, to commit
 adultery.
 hōrinöndei, *pres. part. fem.*
 adulteress.
 hráineins, *sf.* purification.
 hráinjan (264), *wv.* I, to make
 clean, cleanse.
 hráins (194), *af.* clean, pure.
 hráíwa-dübō, *wf.* turtle-dove.
 hrōpjan, *wv.* I, to call, cry out.
 hrót, *sm.* roof.

hrugga, *sf.* staff.
 hrukjan, *vv.* I, to crow.
 huggrian (264), *vv.* I, to hunger.
 hugjan, *vv.* I, to think, consider, imagine.
 hūhrus (119, 167), *sm.* hunger, famine.
 huljan (262), *vv.* I, to hide, conceal, cover, disguise.
 hulps (188), *aj.* gracious.
 hund (208, 213), *sm.* hundred.
 hunda-faps, *sm.* centurion.
 hunds (145), *sm.* dog, hound.
 hunsl, *sm.* sacrifice.
 hunsljan, *vv.* I, to sacrifice.
 hups (161), *sm.* hip, loins.
 huzd (147), *sm.* treasure.
 huzdjan, *vv.* I, to collect treasures, store up, hoard up.

lv.

lvadrē (286), *av.* whither.
 hvairban (250), *sv.* III, to walk.
 hvairnei, *wf.* skull.
 hváiteis, *sm.* corn, wheat.
 hváíwa (289), *cj.* and *av.* how, in what way.
 hvan, *av.*, *interrog.* when, whenever: *before ajs.* and *avs.*, how; *before compar.*, how much; *with other particles*, at any time; hvan lagg mēl, for how long a time; nibái hvan, lest at any time; hvan flú, how much.
 hvan-hun, *av.* ever, at any time; only used with *neg.* as ni-hvan-hun, never.
 hvar (286), *av.* where.
 hvarbōn (267), *vv.* II, to go about, pass by, wander, walk.
 hvarjis (233), *pr.* who, which (out of many).
 hvarjis-uh (234), *indef. pr.* each, every.

hvas (232), *interrog. pr.* who, what; *indef. pr.* (238), anyone.
 hvas-hun (237), *indef. pr.* with the *neg. particle* ni, no one.
 hvap (286), *av.* whither.
 hvapar (233), *pr.* which of two, whether.
 hvapar-uh (234), *indef. pr.* each of two.
 hvapjan, *vv.* I, to foam.
 hvaprō (286), *av.* whence.
 hvaz-uh (234), *indef. pr.* each, every; twans hvanzuh, two and two.
 hvaz-uh saei (235), *indef. pr.* whosoever.
 hvē (232 note), *av.* how.
 hveila, *sf.* time, season, hour.
 hveila-hvafrbs, *aj.* inconstant, transient, enduring only for a while.
 hveits, *aj.* white.
 hvēláups (233), *pr.* how great.
 hvileiks (233), *pr.* what sort of.
 hvōpan (258), *sv.* VII, to boast.
 hvōtjan, *vv.* I, to threaten, rebuke, charge.

I.

ibái (287), *interrog. particle*, like Gr. *μή*, Lat. *num*; ibái, iba (289), *cj.* lest, that . . . not.
 ibnassus (167), *sm.* evenness.
 ibns (188), *aj.* even.
 iddja, I went, see § 130 note.
 idreiga, *sf.* repentance.
 idreigōn (267), *vv.* II, to repent.
 id-weitjan, *vv.* I, to reprove, blame, revile, reproach.
 iftuma (207), *aj.* next, the one after, the following.
 iggar (222), *poss. pr.* of you two.
 ik (220), *pers. pr.* I.
 im (281), I am.
 in (288), *prep. c. acc.* in, into, to-

wards; *c. gen.* on account of; *c. dat.* in, into, among, by.
in-ahel, *wf.* soberness, sobriety.
in-brannjan, *wv.* I, to put in the fire, burn.
in-dröbnan, *wv.* IV, to become sad.
in-feinan (271), *wv.* IV, to be moved with compassion, have compassion on, pity.
inilö, *wf.* excuse, pretence.
in-kilpö, *weak af.* with child.
in-máideins, *sf.* change, exchange.
in-máidjan, *wv.* I, to change, exchange, transfigure.
inn, *av.* in, within; **inn atgaggan**, to enter, enter into, go into; **inn gaggan**, to go in, enter.
innana, *av.* within; *prep. c. gen.* within, inside.
innaprö, *av.* within.
innuma (207), *af.* inmost.
in-saian, *sv.* VII, to sow in.
in-saſhvan, *sv.* V, to look at, look upon, look round, behold, regard.
in-sáiljan, *wv.* I, to bind with ropes, let down with cords.
in-sandjan, *wv.* I, to send, send forth.
in-standan, *sv.* VI, to persist.
in-swinpjan, *wv.* I, to grow strong; **in-swinpjan sik**, to be strong.
in-tandjan, *wv.* I, to burn up.
inuh, **inu** (288), *prep. c. acc.* without, except.
in-wagian, *wv.* I, to stir up.
in-weitan (246), *sv.* I, to worship, reverence, salute.
in-widan, *sv.* V, to reject, frustrate, deny, refuse.
in-wisan, *sv.* V, to be present, be near at hand.
is (220), *pers. pr.* he.

is (281), thou art.
itan (254), *sv.* V, to eat; **sap itan**, to fill one's belly.
ip (289), *cf.* but, however, if.
iumjö, *wf.* multitude.
iup (286), *av.* upwards; **iupa** above; **iupaprö**, **iupana**, from above.
iz-ei, **iz-ö** (230 note 3), *rel. pr. masc.* who, which.
izwar (222), *poss. pr.* your.

J.

ja, **jái** (287), *av.* yea, yes, verily.
jabái (289), *cf.* if, even if, although; **jabái . . . aippáu**, either . . . or.
jah (289), *cf.* and, also, even; **jah . . . jah**, both . . . and; **ni patáinei . . . ak jah**, not only . . . but also; **ni . . . ak jah**, not only . . . but also.
jáinar (286), *av.* yonder, there, in that place.
jáind (286), *av.* thither.
jáindrö (286), *av.* thither.
jáins (277), *dem. pr.* that, yon.
jáinprö (286), *av.* thence.
jap-pö (224 note), *cf.* and if; **jappö . . . jappö** (289), whether . . . or.
ja-u (287), *interrog. particle*, whether; *in indirect questions*, if, so, so then.
jër (147), *sn.* year.
jiukan (269), *wv.* III, to contend.
ju (285), *av.* already, now.
jugga-láups, *sm.* a youth, young man.
juggs (188), *af.* young, youthful, new.
jühisa (204, 119), *af.* younger.
juk (147), *sn.* yoke.
junda, *sf.* youth.
jus, *pers. pr.* ye.
jupan, *av.* already.

K.

kaisar (Lat. Caesar, Gr. *Kaîsap*),
sm. Caesar, emperor, governor.
kaisara-gild, *sn.* tribute-money.
kalbō (173), *wf.* calf.
kalds (188), *af.* cold.
kalkinassus, *sm.* adultery, fornication.
kalkjō, *wf.* harlot.
kann, see § 275.
kannjan, *wv.* I, to make known.
kara (290), *sf.* care, anxiety; **ni kara puk**, there is no care to thee, thou carest not.
karkara (156), *sf.* prison. From Lat. *carcer*.
karōn (267), *wv.* II, to care for, be concerned about.
kas, *sn.* vessel, pitcher.
katils, *sm.* kettle, vessel for water.
káupatjan (265), *wv.* I, to buffet, cuff, strike with the palm of the hand.
káupōn (267), *wv.* II, to traffic.
kaúrbān, (Gr. *κορβάν*) gift.
kaúrn (147), *sm.* corn.
kaúrnō (176), *wn.* corn, a grain of corn.
kaúrus (197), *af.* heavy.
káusjan, *wv.* I, to prove, test, taste.
keinan, *sv.* I, to bud, grow, spring up; *weak pret.* **keinōda**, see note to Mark iv. 27.
kēlikn, *sn.* tower, upper-room.
kilpei (174), *wf.* womb.
kindins, *sm.* ruler, governor.
kinnus (168), *sf.* cheek.
kiusan (248), *sv.* II, to choose, test.
kniu (154), *sn.* knee.
knussjan, *wv.* I, to kneel; **knussjan kniwam**, to kneel.
kriustan (248), *sv.* II, to gnash with the teeth, grind the teeth.

krusta, *sf.* gnashing.

kukjan (262), *wv.* I, to kiss.

***kumbjan**, see **ana-kumbjan**.

kumei (κούμει, from Syriac),
imper. arise!

kuní (150), *sn.* race, generation, tribe.

kunnan (275), *pret.-pres.* to know.

kunpa, see § 275.

kunpi (151), *sn.* knowledge.

kunpa, *pp.* of **kunnan**, known;
sm. acquaintance.

L.

laggs (188), *af.* long.

lagjan (262), *wv.* I, to lay, lay down, set, place; **kniwa lagjan**, bend one's knees; **gawairpi lagjan ana airpa**, to send peace on earth.

lálba (156), *sf.* remnant.

laígaíōn (Gr. *λεγεών*), legion.

laíkan (258), *sv.* VII, to leap.

laíks, *sm.* dance, dancing.

laís (273), *pret.-pres.* I know.

laísareis (149), *sm.* teacher, master.

laíseigs, *af.* teachable.

laíseins (164), *sf.* doctrine, teaching.

laíajan (264), *wv.* I, to teach.

laístjan (264), *wv.* I, to follow.

laísts (161), *sm.* track.

lamb, *sn.* lamb, sheep.

land, *sn.* land, country.

lasiws (193), *af.* weak.

lats (188), *af.* slothful.

lapōn (267), *wv.* II, to invite, call.

lapōns (164), *sf.* invitation, redemption, consolation.

lauan (258 note 4), *sv.* VII, to revile.

***laúbjan**, *wv.* I, see **galáubjan**.

láufs (145), *sm.* leaf, foliage.

läugjan, *vv.* I, to deny, lie.
 láun (147), *sm.* pay, reward.
 láuna-warga, *sm.* an unthankful person.
 láus (187 note), *aj.* empty.
 láusa-waurdi, *sm.* empty words, babbling.
 láus-handus (197), *aj.* empty handed.
 láusjan, *vv.* I, to loose, deliver, free.
 láus-qiprs, *aj.* fasting, with empty stomach.
 leiľvan (245), *sv.* I, to lend.
 leik (147), *sm.* body, flesh, corpse.
 leikáins, *sf.* liking, good pleasure.
 leikan (269), *vv.* III, to please.
 *leikōn, see ga-leikōn.
 lein, *sm.* linen.
 leittils (188), *aj.* little, small.
 *leipan, see ga-leipan.
 leipu (169 note), *sm.* strong drink.
 lēkeis (149), *sm.* physician.
 lētan (259), *sv.* VII, to let, leave, permit, suffer.
 lēw (153 note 2), *sm.* occasion, opportunity.
 lēwjan, *vv.* I, to betray.
 libáins (164), *sf.* life.
 liban (269), *vv.* III, to live.
 ligan (254 and note), *sv.* V, to lie, lie down.
 ligrs (145), *sm.* bed, couch.
 lian (254), *sv.* V, to gather.
 lists (163), *sf.* craftiness.
 lipus (167), *sm.* limb.
 liudan (248), *sv.* II, to grow, spring up.
 liufs (188), *aj.* dear, beloved.
 liugan (269), *vv.* III, to marry.
 liugan (248), *sv.* II, to lie.
 liuhadeins, *aj.* bright, light.
 liuhap (147), *sm.* light.
 liuhtjan (264), *vv.* I, to give light.
 *liusan, *sv.* II, to lose; see fra-liusan.

liuts (171), *wm.* hypocrite.
 liutei (174), *wf.* deceit, hypocrisy.
 liuts, *aj.* hypocritical.
 lõfa, *wm.* palm of the hand.
 ludja (156), *sf.* face.
 luftus (167), *sm.* air.
 lükan (248 note), *sv.* II, to shut, close.
 lukarn (Lat. lucerna), *sm.* light, candle.
 lukarna-stapa (171), *wm.* candlestick.
 lun, *sm.* ransom.
 lustōn (267), *vv.* II, to desire.
 lustus (167), *sm.* desire, lust.

M.

*magan (277), *pret.-pres.* to be able.
 magapei, *wf.* virginity, maidenhood.
 magaps (163), *sf.* maid.
 magula (171), *wm.* little boy.
 magus (167), *sm.* boy, servant.
 mahteigs (188), *aj.* mighty, able, possible.
 mahts (163), *sf.* might, power, strength, virtue, miracle.
 mahts (188), *aj.* possible.
 máidjan (264), *wf.* I, to falsify.
 mafstus, *sm.* dunghill.
 maľmbrana (Gr. μεμβράνα), *wm.* parchment, manuscript.
 máis (284), *av.* more, rather; máis páu, more than, rather than; filu máis, much more; und filu máis, much more, so much the more; ľvan filu . . . máis pamma, the more . . . so much the more.
 máist (284), *av.* at most.
 máists (206), *aj.* greatest, chief.
 máitan (258), *sv.* VII, to cut, hew.
 máipms (145), *sm.* gift.
 mäisa (206), *aj.* greater.

malan (256), *sv.* VI, to grind.
 malma (171), *wm.* sand.
 malō, *wf.* moth.
 mammōna (Gr. *μαμωνάς*), *wm.*
 mammon, riches.
 man, I think, see § 276.
 managei (172), *wf.* multitude,
 crowd.
 manag-falps (218), *num.* many-
 fold.
 manags (188), *aj.* much, great,
 many.
 mana-sēps (163), *sf.* mankind,
 world, multitude.
 man-leika, *wm.* image, picture.
 manna (180), *m.* man.
 manna-hun (237), *indef. pr.* with
 the *neg. particle*, ni, no one.
 manniaks, *aj.* human, of man.
 manwipa, *sf.* preparation; *pl.*
 necessary means.
 manwjan, *wv.* I, to prepare.
 manwus (197), *aj.* ready.
 marei (174), *wf.* sea.
 marka, *sf.* boundary, border, coast.
 marzjan, *wv.* I, to offend, hinder,
 cause to stumble.
 mati-balgs, *sm.* meat-bag, wallet,
 scrip.
 matjan, *wv.* I, to eat, feed.
 mats (161), *sm.* meat, food.
 mapa, *wm.* worm.
 mapl, *sn.* market, market-place.
 mapljan, *wv.* I, to speak.
 maūrgins (145), *sm.* morning.
 maūrnān (269), *wv.* III, to mourn,
 be anxious, take care for.
 maūrpr (147), *sn.* murder.
 maūrprjan (264), *wv.* I, to murder.
 mawi (158), *sf.* maiden, damsel.
 mawilō (173), *wf.* young maiden.
 meins (222), *poss. pr.* my.
 mēl, *sn.* time, hour, season; *pl.*
 writings, Scriptures; mēl
 gabaūrpāis, birthday.
 mēla, *wm.* bushel, measure.

mēljan (264), *wv.* I, to write.
 mēna (171), *wm.* moon.
 mēnōps (181), *m.* month.
 mēripa, *sf.* rumour, report, fame.
 mērjan (264), *wv.* I, to preach,
 proclaim.
 mērjands (179), *m.* proclaimer.
 mēs (Lat. *mēnsa*), *sn.* table, dish.
 midjis (189), *aj.* middle, midst.
 midjun-gards, *sm.* earth, world.
 *miduma, *sf.* midst; in midu-
 māi, in the midst.
 midumōnds (179), *m.* mediator.
 mikil-dups (163), *sf.* greatness.
 mikilei (174), *wf.* greatness.
 mikiljan, *wv.* I, to make much of,
 praise, exalt, magnify, glorify.
 mikilnan (171), *wv.* IV, to be
 magnified.
 mikils (188), *aj.* great.
 milhma, *wm.* cloud.
 milip *sn.* honey.
 miluks (183), *f.* milk.
 mins (284), *av.* less.
 minnists (206), *aj.* least, smallest.
 minnisa (206), *aj.* smaller, less.
 missa-dēps (163), *sf.* misdeed, sin.
 missa-leiks, *aj.* different, various.
 missō, *av.* reciprocally, the one
 the other, one to another;
 always with *pers. pr.*
 mitan (254), *sv.* V, to measure.
 mitaps (183), *sf.* measure, bushel.
 mitōn (267), *wv.* II, to consider,
 think, ponder.
 mitōns (164), *sf.* thought, con-
 sidering, reasoning.
 mip (288), *prep. c. dat.* with,
 among, together with, through,
 by, near; mip tweihtnāim
 markōm, amid the two bound-
 aries, in the midst of the region;
 mip ushramjan, to crucify
 with; *av.* with.
 mip-sōkjan, *wv.* I, *c. dat.* to
 dispute.

mip-pan-ei (289), *cf.* while, during, when.
 misdō (173), *wf.* reward.
 mōdags (188), *aj.* angry, wrathful.
 mōta, *sf.* custom, custom-house.
 *mōtan, see § 278.
 mōtareis (149), *sm.* toll-taker, publican.
 *mōtjan, *wv.* I, to meet, see ga-mōtjan.
 mōps (mōds), *sm.* anger, wrath.
 mulda, (156), *sf.* dust.
 munan (269), *wv.* III, to consider, think, intend.
 munan (276), *pret.-pres.* to think.
 *munds, *sf.* see ga-munds.
 muns (161), *sm.* thought, intention.
 munps, *sm.* mouth.

N.

nadrs, *sm.* adder, viper.
 nahta-mats, *sm.* supper, evening meal.
 nahts (183), *f.* night.
 náiteins, *sf.* blasphemy.
 namnjan (264), *wv.* I, to name.
 namō (176 note), *wm.* name.
 naqaps, *aj.* naked.
 nardus (Gr. *vápðos*), *sm.* nard.
 naseins (164), *sf.* salvation.
 naajan (261), *wv.* I, to save.
 nasjands (176), *m.* saviour.
 nati (151), *sm.* net.
 náudi-bandi, *sf.* chain, fetter.
 naúh, *av.* still, yet; *ni* naúh or naúh *ni*, not yet, not as yet.
 naúh-panuh, *av.* still, yet.
 naúhup-pan, *av.* and also.
 náus (160 note 1), *sm.* corpse.
 náupjan, *wv.* I, to force, compel.
 náups (163), *sf.* need.
 nē (287), *av.* nay, no.
 nēhv, *av.* near, close by.
 nēhva (288), *prep. c. dat.* nigh to, near; *av.* near.

nēhvis (284), *av.* nearer.
 nēhjan sik, *wv.* I, to approach, draw near.
 nēhvundja (171), *wm.* neighbour.
 neip, *sm.* envy.
 neiwan, *sv.* I, to be angry.
 nēpla (156), *sf.* needle.
 ni (287), *av. neg.* not; *nist* = *ni* *ist*; *ni* . . . *ak*, not . . . but; *ni* *alja* . . . *alja*, not other . . . than; *ni* . . . *ni* or *nih*, neither . . . nor.
 nibái, niba (289), *cf.* unless, except, if . . . not.
 nidwa, *sf.* rust.
 nih (65, 289), *cf.* and not, not even; *nih* (or *ni*) . . . *nih* (or *ni*), neither . . . nor.
 niman (251), *sv.* IV, to take, take away, receive, accept; *mip* *niman*, to receive, accept.
 nist = *ni* *ist*.
 nipan (254), *sv.* V, to help.
 nipjis (149), *sm.* kinsman.
 nipjō (173), *wf.* female cousin.
 niu (287), *interrog. particle*, not = Lat. *nonne*; *niu* *ái*w, never.
 niujis (190), *aj.* new, young.
 niun (208), *num.* nine.
 niunda (214), *num.* ninth.
 niuntēhund (208), *num.* ninety.
 niutan (248), *sv.* II, to enjoy.
 nōta (171), *wm.* stern of a ship.
 nu (289), *av.* now, so, consequently; *aj.* present, existing; *subs.* present time; *nu*, *nunu*, *nuh*, *av.* and *cf.* therefore.
 nuh (287), *interrog. particle*, then.
 nuta, *wm.* fisher, catcher of fishes.

O.

*ōgan (278), *pret.-pres.* to fear.
 ōgjan (264), *wv.* I, to terrify.
 ōsanna (ὠσαννά), hosanna.

P.

- páida, *sf.* coat. See Feist: 'Grundriss der gotischen Etymologie,' pp. 87, 142.
 paraklētus (παράκλητος), *sm.* comforter.
 paraskafwē (παρασκευή), the day of the preparation.
 paska (πάσχα), *sf.* indeclinable, feast of the passover, pascal feast.
 paūrpura, *sf.* (πορφύρα), purple.
 peika-bagma, *sm.* palm-tree; the origin of peika is uncertain.
 pistikeins, *af.* genuine, pure. From Gr. πιστικός with Goth. suffix -eins.
 plapja (156), *sf.* street; only occurs once (Matth. vi. 5), and is probably a scribal error for *platja from Lat. platea.
 plats (O. Bulgarian platŭ), *sm.* patch.
 plinsjan (O. Bulgarian plēsati), *vv.* I, to dance.
 praitōriaun, *n.* (πραιτώριον), Pretorium.
 praufēteis (προφήτης), *fem.* prophetess.
 praufētjan, *vv.* I, to prophesy.
 praufētus, praufētēs (προφήτης), *sm.* prophet.
 pund (Lat. pondus), *sm.* pound.

Q.

- qáinōn, *vv.* II, to weep, mourn, lament.
 qairrei, *wf.* meekness.
 qairrus (197), *af.* gentle.
 qeins = qēns, see § 6.
 qēns (163), *sf.* wife, woman.
 qiman (252), *sv.* IV, to come, arrive.

- qineins, *af.* female; *neut.* foolish woman.
 qinō (173), *wf.* woman, wife.
 qipan (253), *sv.* V, to say, tell, name, speak; ubil qipan, to speak evil of one; walla qipan, to speak well of, praise.
 qipu-hafts, *af.* pregnant; qipu-haftō, *fem.* used as *sb.*, a woman being with child.
 qipus, *sm.* body, womb.
 *qiunan, *vv.* IV, to become alive; see ga-qiunan.
 qius (193), *af.* alive, quick, living.
 qums, *sm.* advent.

R.

- rabbei ('Paßbei), master, teacher.
 ragineis, *sm.* counsellor, governor.
 raginōn, *vv.* II, to be ruler.
 rahnjan, *vv.* I, to count, reckon, number.
 ráidjan, *vv.* I, to determine.
 rafhtaba, *av.* rightly, straightway.
 rafhtis (289), *af.* for, because; *av.* for, still, then, however, indeed.
 rafhts (188), *af.* right, straight.
 *ráisjan (264), *vv.* I, to raise; see ur-ráisjan.
 *rakjan, *vv.* I, to reach; see uf-rakjan.
 rapjō (173), *wf.* account.
 ráupjan, *vv.* I, to pull out, pluck.
 ráus, *sm.* reed.
 razda (156), *sf.* language, speech.
 razn, *sm.* house.
 reiki (151), *sm.* rule, power, kingdom.
 reikinōn (267), *vv.* II, to rule, govern.
 reiks, *af.* mighty, powerful; *superl.* reikista, the mightiest, prince.
 reiks (181), *m.* ruler, prince.
 reiran (269), *vv.* III, to tremble.
 reirō, *wf.* trembling.

rikan (254), *sv.* V, to heap up.
rinnan (250), *sv.* III, to run,
 hasten.
riqis, riqis (147), *sm.* darkness.
riqiseins, *aj.* dark.
riqisjan, *vv.* I, to become dark,
 be darkened.
rōdjan (264), *vv.* I, to speak.
rōhsns, *sf.* hall.
rūms, *sm.* room, space.
rūna (156), *sf.* secret, mystery.
runs, *sm.* running, issue, course;
 run ga-waúrkan sis, to rush
 violently.

S.

sa (224), *dem. pr.* this, that; *pers.*
pr. he; *def. art.* the.
sabbatō (σάββατος), *indeclinable*,
 Sabbath; **sabbatus** (σάββατος),
sm. Sabbath; *pl.* fluctuates be-
 tween the i- and u- declension.
sa-ei (230), *rel. pr.* who, he who,
 which.
saggqjan = **sagqjan**, *vv.* I, to
 sink, go down.
sagqs = **sagqs**, *sm.* sinking, going
 down (of the sun), hence West,
 see **sagqjan**.
saggws (161), *sm.* song, music.
sah (225), *pr. dem.* (*fem.* sōh,
neut. patuh) = **sa** + *enclitic* uh,
 that, this.
sa-hvaz-uh izei (235), *indef. pr.*
 whosoever.
sa-hvaz-uh saei (235), *indef. pr.*
 whosoever.
sái, *interj.* see! lo! behold!; *cp.*
 OHG. sē, sē-nu.
saian, saijan (259, 74), *sv.* VII,
 to sow.
saiands, *pres. part. of saian* (259),
 one sowing, sower.
sahs (208), *num.* six.
sahsta (214), *num.* sixth.

sahs tigjus (208), *num.* sixty.
sahvan (253), *sv.* V, to see, take
 heed; **sahvan faúra**, to be-
 ware of.
sáiwala (156), *sf.* soul, spirit, life.
sakan (256), *sv.* VI, to rebuke,
 dispute, strive.
sakjō (173), *wf.* strife.
sakkus (Lat. *sacous*, Gr. *σάκος*),
sm. sackcloth.
salbōn (266), *vv.* II, to anoint.
salbōns (164), *sf.* ointment.
salipwōs, *sf. plur.* dwelling, abode,
 mansion, guest-chamber.
saljan, *vv.* I, to dwell, abide,
 remain.
saljan, *vv.* I, to bring an offering,
 sacrifice.
salt, *sm.* salt.
saltan (258 note 1), *sv.* VII, to salt.
sama (228), *pr.* same.
sama-leikō, *av.* likewise, in like
 manner, equally.
sama-leiks, *aj.* agreeing together.
samana, *av.* together, in the same
 place, one with another.
sandjan, *vv.* I, to send.
satjan, *vv.* I, to set, put, place.
saps (188), *aj.* full, satisfied; **saps**
waírpan, to be filled, be full.
saúhts (163), *sf.* sickness, disease.
sauil (77), *sm.* sun.
saúrga, *sf.* care, grief, sorrow.
saúrgan (269), *vv.* III, to sorrow,
 trouble, take thought.
sáups (161), *sm.* sacrifice, burnt-
 offering.
sei = **si** + **ei** (230 note 3), *rel. pr.*
fem. who, which.
seins (223), *poss. pr.* his.
seipus (197), *aj.* late.
sēls (195), *aj.* kind.
sibja (156), *sf.* relationship.
sibun (208), *num.* seven.
sibuntēhund (208), *num.* se-
 venty.

sidōn (267), *vv.* II, to practise.
 sidus (167), *sm.* custom, habit.
 sifan (269), *vv.* III, to rejoice.
 siggwan (250), *sv.* III, to sing,
 read.
 sigljan (Lat. sigillare), *vv.* I, to
 seal.
 sigljō (176), *wm.* seal.
 sigqan (250), *sv.* III, to sink, go
 down.
 sihu (169 note), victory.
 sijáu (281), I may be.
 sijum (281), we are.
 sik (221), *refl. pr.* oneself; *gen.*
seina, *dat. sis*.
 silba (228), *pr.* self.
 silda-leikjan, *vv.* I, to marvel,
 wonder, be astonished.
 silda-leiks, *aj.* wonderful.
 silubr (147), *sn.* silver.
 silubreins, *aj.* silver.
 sinaps? *sm.* sinap? *sn.* mustard;
cp. Lat. sinapi, sinapis, Gr.
σινάπιν.
 sind (281), they are.
 sineigs (188), *aj.* old.
 sinista (206 and note), *aj.* oldest;
 an elder.
 sinteinō, *av.* always, ever, con-
 tinually.
 sinteins, *aj.* daily.
 *sinps (219), *sm.* time, *lit.* a
 going.
 sipōneis (149), *sm.* pupil, dis-
 ciple.
 sipōnjan (264), *vv.* I, to be a
 disciple.
 sitan (254 and note), *sv.* V, to sit.
 sitls (145), *sm.* seat, chair, nest.
 siujan (263), *vv.* I, to sew.
 siukan (248), *sv.* II, to be sick,
 be ill.
 siuks (188), *aj.* sick, ill, diseased.
 siuns (163), *sf.* sight, appearance.
 skaban (256), *sv.* VI, to shave.
 skadus (167), *sm.* shade, shadow.

skaftjan, *vv.* I, to make ready,
 prepare.
 skáidan (258), *sv.* VII, to divide,
 sever, separate, put asunder.
 skal, see § 276.
 skalkinōn (267), *vv.* II, to serve.
 skalks (145), *sm.* servant.
 skaman sik (269), *vv.* III, to be
 ashamed, be ashamed of.
 skattja, *wm.* money-changer.
 skatts (O. Bulgarian skotŭ, cat-
 tle), *sm.* money, coin, penny.
 skapjan (256), *sv.* VI, to injure.
 skáuda-ráips, *sm.* leather thong,
 shoe-latchet.
 skáuns (195), *aj.* beautiful.
 skáuts, *sm.* the hem of a garment.
 skeinan (246), *sv.* I, to shine.
 skeirs (195), *aj.* clear.
 skēwjān, *vv.* I, to walk, go, go
 along.
 skildus (167), *sm.* shield.
 skip (147), *sm.* ship, boat.
 skōhs, *sm.* shoe.
 skōhsl, *sn.* evil spirit, demon.
 skuft, *sn.* the hair of the head.
 skuggwa (129 note, 171), *wm.*
 mirror.
 skula, *aj.* owing, in debt, guilty;
wm. (171), debtor; skulawisan,
 to be a debtor, owe, be in danger
 of, be guilty of.
 *skulan (276), *pret.-pres.* to owe,
 to be about to be, shall, to be
 one's duty, be obliged, must;
 skuld ist, it is lawful.
 skūra, *sf.* shower; skūra windis,
 storm.
 slahan (255), *sv.* VI, to smite,
 strike, beat, hit.
 slahs, *sm.* stroke, stripe, plague.
 slafhts, *aj.* smooth.
 slaúhts (108, 163), *sf.* slaughter.
 slawan (269), *vv.* III, to be silent,
 be still.
 sleideis, *aj.* fierce, dangerous.

slēpan (258), *sv.* VII, to sleep, fall asleep.

sliupan (248), *sv.* II, to slip.

smakka (171), *wm.* fig.

smakka-bagms, *sm.* fig-tree.

smals (188), *aj.* small.

smyrn, *sn.* (σμύρνα), myrrh; wein mip smyrna, wine mingled with myrrh.

snaga (171), *wm.* garment.

snáíws (152 note), *sm.* snow.

sneiþan (245), *sv.* I, to cut, reap.

sniumjan (264), *wv.* I, to hasten.

sniumundō, *av.* with haste, quickly; *comp.* sniumundōs (284), with more haste.

sniwan (253), *sv.* V, to hasten.

snutrs (188), *aj.* wise.

sökjan (261), *wv.* I, to seek, desire, long for, question with, dispute; sökjan samana, to reason together, discuss.

sökns (163), *sf.* search, inquiry.

spakulātur, *m.* (Gr. σπεκουλάτωρ, Lat. speculator), spy, executioner.

sparwa (171), *wm.* sparrow.

spaurds (183), *f.* race-course.

spēds, *aj.* late.

spēdumists (207), *aj.* last.

speiwan, spēwan (246), *sv.* I, to spit.

spill, *sm.* fable, story.

spillōn (267), *wv.* II, to narrate, relate, bring tidings of.

spinnan (250), *sv.* III, to spin.

sprautō, *av.* quickly, soon.

spyreida, *wm.* large basket. (Gr. σφυρίς, *gen.* σφυρίδος, fish-basket).

stáiga, *sf.* path, way.

stáinahs, *aj.* stoney.

stáins (145), *sm.* stone, rock;

stáinam waírgan, to stone.

stáirnō (173), *wf.* star.

stamma, *aj.* stammering, with an impediment in the speech.

standan (256), *sv.* VI, to stand, stand firm.

staps (161), *sm. gen. stadis*, (place), neighbourhood; jáinis stadis, unto the other side (of the lake), eis τὸ πέρας.

staps (*gen. stapis*), *sm.* land, shore.

staua (78, 171), *wm.* judge.

staua (78, 156), *sf.* judgment.

stáutan (258 note 5), *sv.* VII, to smite, push.

steigan (246), *sv.* I, to ascend, mount up.

stibna (156), *sf.* voice.

stiggan (250), *sv.* III, to thrust, push, make war.

stikls, *sm.* cup.

stiks, *sm.* a point, moment; stiks mēlis, a moment of time.

stilan (252), *sv.* IV, to steal.

stiur (141), *sm.* steer, calf.

stōjan (79, 261), *wv.* I, to judge.

*stráujan (263), *wv.* I, to strew, spread, spread (with carpets), furnish.

suljō, *wf.* sole of a shoe.

sums (236), *indef. pr.* some one, a certain one; sums . . . sums, the one . . . the other; *nom. pl.* sumái(h) . . . sumáih, some . . . and others.

sundrō, *av.* alone, asunder, apart, privately.

sunja (156), *sf.* truth; bi sunjái, truly, verily.

sunjaba (283), *av.* truly.

sunjeins, *aj.* true, veritable.

sunjōn (267), *wv.* II, to justify.

sunjōns (164), *sf.* verifying, defence.

sunna, *wm.* sun.

sunnō, *wf.* or *wm.* sun.

suns, *av.* soon, at once, immediately.

suns-áiw, *av.* immediately, straightway.
 suns-ei (289), *cj.* as soon as.
 sunus (166), *sm.* son, child.
 supôn, *vv.* II, to season.
 suts (195), *aj.* sweet, patient, peaceable, tolerable.
 supjôn, *vv.* I, to itch, tickle.
 swa, swah, *av.* so, just so, also, thus.
 swa-ei, swa-swê (289), *cj.* so that, so as.
 swafhra (171), *wm.* father-in-law.
 swafhrô (173), *wf.* mother-in-law.
 swaírbán (250), *sv.* III, to wipe.
 swa-láups (233), *pr.* so great.
 swa-leiks (233), *pr.* such.
 swamms, *sm.* sponge.
 swaran (256 and note), *sv.* VI, to swear.
 swarê, *av.* without a cause, in vain.
 swarts (188), *aj.* black.
 swa-swê, *av.* even as, just as; *cj.* so that.
 swê, *av.* and *cj.* (289), like, as, just as, so that, about; swê . . . swa, as . . . so; swê . . . jah, or swa jah, or swah, like . . . so too.
 sweiban (246), *sv.* I, to cease.
 swein, *sn.* swine, pig.
 swêran (269), *vv.* III, to honour, reverence, glorify.
 swêrei, *wf.* honour.
 swêriþa, *sf.* honour.
 swêrs (188), *aj.* honoured.
 swêa, *aj.* one's own; as *noun*, possession, property.
 swê-páuh, *av.* yet, indeed, however.
 swiglja (171), *wm.* piper.
 swiglôn (267), *vv.* II, to pipe.
 swi-kunþaba, *av.* openly, manifestly.
 swi-kunþs, manifest, evident,

open; swi-kunþs waírbán, to become or be made manifest, appear (*φανερὸς γίγνεσθαι*).
 swiltan (250), *sv.* III, to die.
 swinþnan, *vv.* IV, to grow strong.
 swinþs (188), *aj.* strong, sound, healthy.
 swistar (177), *f.* sister.
 swôgatjan (264), *vv.* I, to sigh.
 synagôga-faps, *sm.* ruler of the synagogue.
 synagôgê (*συναγωγή*), *fem.* synagogue.

T.

tagl (147), *sn.* hair.
 tagr (147), *sn.* tear.
 tahjan, *vv.* I, to tear, rend.
 tafhswa, *sf.* the right hand.
 tafhswa, *w.* *aj.* right; as *noun*, *wf.* tafhswô, the right hand.
 tafhun (208), *num.* ten.
 tafhunda (214), *num.* tenth.
 tafhuntafhund-falpa (218), *num.* hundredfold.
 tafhuntêhund, tafhuntafhund (208), *num.* hundred.
 táiknjan, *vv.* I, to betoken, point out, show.
 táikns (163), *sf.* token, sign, wonder, miracle.
 táinjô, *wf.* a basket of twigs, basket.
 táins, *sm.* twig, sprig, branch.
 taleiþa (*ταλιθά*, from Syriac), maid, damsel.
 talxeins, *sf.* instruction.
 talzjan, *vv.* I, to instruct, teach.
 talzjands (179), *m.* teacher.
 tandjan, *vv.* I, to light, kindle.
 tauí (78, 151), *sn.* deed, work.
 táujan (263), *vv.* I, to do, make.
 tēkan (259), *sv.* VII, to touch.
 *tigus (208, 213), *sm.* decade.
 tils (188), *aj.* fit.

timrja (171), *wm.* carpenter, builder.
 tiuhan (247), *sv.* II, to lead, draw, guide.
 traúan (78, 269 and note 1), *wv.* III, to trust.
 triggwa (129 note), *sf.* covenant.
 triggws (129 note, 193), *aj.* true, faithful.
 triu (153 note), *sm.* tree, wood, staff.
 triweins, *aj.* wooden.
 trudan (252 and note), *sv.* IV, to tread.
 tuggö (172), *wf.* tongue.
 tulgus (197), *aj.* firm, fast.
 tundnan (271), *wv.* IV, to take fire.
 tunpus (167), *sm.* tooth.
 tuz-wérjan, *wv.* I, to doubt.
 twaddjê, see § 130 note.
 twái (211), *num.* two.
 twái tigjus (208), *num.* twenty.
 twalib-wintrus (197), *aj.* twelve years old.
 twalif (208), *num.* twelve.
 tweihnái (217), *num.* two each.

p.

padei, *av.* whither, where, where-soever.
 pagkjan (265 and note 1), *wv.* I, to think, meditate, consider.
 pahan (269), *wv.* III, to be silent, hold one's peace.
 pähö (173), *wf.* clay.
 pähta (57), I thought, *pret.* of pagkjan.
 páirh (288), *prep. c. acc.*, through, by, by means of, on account of.
 páirh-baíran, *sv.* IV, to bear through, carry through.
 páirh-gaggan, *sv.* VII, to go through, come through.

páirh-leipan, *sv.* I, to go through.
 páirh-wakan, *sv.* VI, to keep watch.
 páirkö (176), *wn.* a hole through anything; páirkö nēplös, the eye of a needle.
 pan, *rel. particle*, when, as, then, as long as; *dem.* (never stands first), then, at that time, there-upon; *cj.* (289), but, indeed, and, however, therefore, as long as.
 pana-máis, *av.* still, further.
 pana-seips (284), *av.* further, more, still; *with neg.* no more, no longer.
 pandê (289), *cj.* if, because, since, when, as long as, until, until that.
 pannu, panuh (289), *cj.* therefore, then, so, for.
 par (286), *av.* there.
 parba, *wm.*, a needy one, pauper, beggar.
 parba, *sf.* poverty, need, want.
 par-ei, *av.* where.
 parf, see § 275.
 par-uh (289), *cj.* therefore, but, and; *av.* there, now.
 pat-áinei, *av.* only.
 pat-ei, *neut.* of *rel. pr.* (230), as *cj.* that, because, if.
 papró (286), *av.* thence, from there.
 pa-pröh, *av.* afterwards, thenceforth.
 páu, páuh, *cj.* and *av.* after a *comp.* also after a *pos.* standing for the *comp.* than, gōp þus ist . . . páu (καλόν σοί ἐστιν . . . ἤ) it is better for thee . . . than; introducing the second part of a *disjunctive interrogation*, or; páu niu or not; after an *interrog. pr.*, then, in that case; still, perhaps.
 páuh-jabái (286), *cj.* even though.

paúrban (275), *pret.-pres.* to need, be in want, lack.
 paúrfts (275), *aj.* necessary.
 paúrfts (163), *sf.* need.
 paúrneins, *aj.* thorny.
 paúrnuš (167), *sm.* thorn.
 paúrsjan (264), *vv.* I, to thirst.
 paúrstei (174), *wf.* thirst.
 paúrsus (197), *aj.* dry, withered.
 pē-ei (224 note, 289), *cj.* that, because, for that; *ni* pē-ei, not because.
 pei (289), *cj.* that, so that; *rel. part.* that, as; used with *salvasuh*, *pishvadu*, *pishvah*, *patahvah*, where it gives the force of a relative.
 peihan (246), *sv.* I, to thrive, prosper, increase.
 peihvō (173), *wf.* thunder.
 peins (222), *poss. pr.* thy.
 pis-hun, *av.* especially.
 pis-hvaduh padei, *av.* whithersoever.
 pis-hvah, *pr.* whatsoever, whatever.
 pis-hvaruh, *av.* wheresoever.
 pis-hvaz-uh saei (235), *indef. pr.* whosoever.
 piubi, *sn.* theft.
 piubjō (283), *av.* secretly.
 piuda, *sf.* people; *pl.* heathens, Gentiles.
 piudan-gardi (158), *sf.* kingdom, palace.
 piudanōn, *vv.* II, to reign.
 piudans (145), *sm.* king.
 piudinassus (167), *sm.* kingdom.
 piufs (piubs), *sm.* thief.
 piu-magus, *sm.* servant.
 pius (152), *sm.* servant.
 piup, *sn.* good.
 piupeigs, *aj.* good, blessed.
 piupjan, *vv.* I, to do good, bless, praise.
 piuh-spillōn, *vv.* II, to tell or bring glad tidings.

piwi (158), *sf.* maid-servant, hand-maid.
 plaqus (197), *aj.* soft, tender.
 plaúhs, *sm.* flight.
 pliuhan (248), *sv.* II, to flee.
 prafstjan, *vv.* I, to console, comfort; *prafstjan sik*, to take courage, be of good cheer.
 pragjan (262), *vv.* I, to run.
 pramstei (174), *wf.* locust.
 preihan (246), *sv.* I, to press upon, throng, crowd.
 *preis tigius (208), *num.* thirty.
 pridja (214), *num.* third.
 prija (212), *num.* three.
 priskan (250), *sv.* III, to thresh.
 prūts-fill, *sn.* leprosy.
 prūts-fills, *aj.* diseased with leprosy, leprous.
 pu (220), *pers. pr.* thou.
 pugkjan (265 and note 1), *vv.* I, to seem.
 pūhta, it seemed, *pret.* of pugkjan.
 puláins (164), *sf.* sufferance, suffering, patience.
 pulan, *vv.* III, to tolerate, suffer, put up with, endure.
 pūsundi (208, 213), *sf.* thousand.
 pūsundi-faps, *sm.* leader of a thousand men, captain, high captain (χιλιάρχος).
 pwahan (256), *sv.* VI, to wash.
 pwafrhs, *aj.* angry.

U.

-u (287), *interrog. particle* (attached enclitically to the first word of its clause).
 ubilaba (283), *av.* badly, evilly.
 ubils (188), *aj.* evil, bad; as *noun*, *pata ubil*, *pata ubilō*, the evil; *ubil haban*, to be ill; *ubil qipan c. dat.* to speak evil of, curse.

ubil-tōjis (190), *aj.* evil doing; as *noun*, evil-doer.
 ubil-waúrdjan, *ww.* I, to speak evil of.
 ubuh = uf + enclitic particle uh.
 uf (288), *prep. c. dat.* and *acc.* under, beneath, in the time of.
 ufar (288), *prep. c. acc.* and *dat.* over, above, beyond.
 ufarassus, *sm.* abundance, superfluity; *dat.* ufarassáu, used as *av.* in abundance, greatly, enough and to spare.
 úfar-gaggan, *sv.* VII, to go too far, transgress.
 ufar-gudja, *wm.* chief-priest.
 ufar-hafnan (217), *ww.* IV, to be exalted.
 ufar-môleins, *sf.* superscription.
 ufar-méli, *sm.* superscription.
 ufar-méljan, *ww.* I, to write over.
 ufar-munnōn (267), *ww.* II, to forget.
 ufarō, *av.* above; *prep. c. dat.* and *acc.* above, upon, over.
 ufar-skadwjan, *ww.* I, to overshadow.
 ufar-steigan, *sv.* I, to spring up, mount up.
 uf-báuljan, *ww.* I, to puff up.
 uf-blēsan (258), *sv.* VII, to blow up, puff up.
 uf-brikan, *sv.* IV, to reject, despise.
 uf-brinnan, *sv.* III, to burn up, scorch.
 uf-dáupjan, *ww.* I, to baptize.
 uf-gaúrdan (250), *sv.* III, to gird up.
 uf-graban, *sv.* VI, to dig up.
 uf-haban, *ww.* III, to hold up, bear up.
 uf-háusjan (*c. dat.*), *ww.* I, to submit, obey, listen to.
 uf-hrōpjan, *ww.* I, to cry out.
 uf-kunnan, *ww.* III (but *pret.* uf-

kunpa), to recognize, know, acknowledge.
 uf-kunpi, *sm.* knowledge.
 uf-ligan, *sv.* V, to lie under, faint.
 uf-rakjan, *ww.* I, to stretch forth, stretch up, lift up.
 uf-sneipān, *sv.* I, to slay.
 uf-swōggjan, *ww.* I, to sigh deeply.
 ufta (285), *av.* often.
 ugkar (222), *poss. pr.* of us two.
 -uh, -h (289), *enclitic cj.* (like Lat. *que*, and), but, and, now, therefore. In composition with pronouns it often adds intensity to the signification. The *h* is often assimilated to the initial consonant of a following word, see note to Matth. vi. 7.
 ūhtēdun = ōhtēdun, see § 8.
 ūhteigō (283), *av.* seasonably, opportunely.
 ūhtwō (173), *wf.* early morn.
 ulbandus, *sm.* camel.
 un-aírkus, *aj.* unholy.
 un-áiwíaks, *aj.* blameless.
 un-baífrands, *pres. part.* not bearing, sterile.
 und (288), *prep. c. acc.* unto, until, up to; *c. dat.* for; und pátel, while; und hva, how long.
 undar (288), *prep. c. acc.* under.
 undarō (288), *prep. c. dat.* under.
 undafúrni-mats, *sm.* breakfast, dinner.
 und-greipān, *sv.* I, to seize, lay hold of.
 und-rinnan, *sv.* III, to run to one, fall to one, fall to one's share.
 un-ga-habands (*sik*), *pres. part.* incontinent.
 un-ga-hvaífrs, *aj.* unruly, disobedient.
 un-ga-láubeins, *sf.* unbelief.
 un-ga-láubjanda, *pres. part.* unbelieving.

un-handu-waúrhts, *aj.* not made by hands.

un-hráins, *aj.* unclean.

un-hulpa, *um.* devil, evil or unclean spirit.

unhulpō, *wf.* devil, evil or unclean spirit.

un-hunslags, *aj.* without offering, truce-breaking, implacable.

un-hvapnands, *pres. part.* unquenchable.

un-karja, *weak aj.* careless, neglectful.

un-lēps, *aj.* poor.

un-liuts, *aj.* unfeigned.

un-mahteigs, *aj.* weak, impossible.

un-mahts, *sf.* infirmity, weakness.

un-mana-riggws, *aj.* inhuman, fierce.

un-milds, *aj.* not mild, without natural affection, unloving.

un-riurei, *wf.* immortality.

un-rōdjands, *pres. part.* not speaking, speechless, dumb.

un-saltans, *pp.* unsalted.

unsar (222), *poss. pr.* our.

un-sēlei, *wf.* wickedness, craftiness, injustice, unrighteousness.

un-sēls, *aj.* evil, wicked, unholy.

un-sibjis, *aj.* lawless, impious; *sb.* transgressor.

un-sweibands, *pres. part.* unceasing.

unswērei, *wf.* dishonour, shame, disgrace.

un-swērs, *aj.* without honour.

un-tals, *aj.* unlearned, indocile.

untō (299), *cj.* for, because, since, until.

un-tila-malsks, *aj.* rash, unbecomingly proud.

unpiup, *sn.* evil.

un-pwahans, *pp.* unwashed.

un-ūhteigō, *av.* at an unfit time, inopportunist.

un-weis, *aj.* unlearned.

un-wērjan, *wv.* I, to be unable to endure, be displeased.

un-witi, *sn.* ignorance, folly, foolishness.

un-wits, *aj.* without understanding, foolish.

ur-raisan, *wv.* I, to raise, rouse up, wake.

ur-reisan (246), *sv.* I, to arise.

ur-rinnan, *sv.* III, to proceed, go out from, go forth, rise, spring up.

ur-rists (163), *sf.* resurrection.

ur-runs, *sf.* a running out, departure, decease.

ur-runs, *sm.* a running out, a rising, draught; hence East.

us (288), *prep. c. dat.* out, out of, from.

us-agjan, *wv.* I, to frighten utterly.

us-anan (256), *sv.* VI, to expire.

us-alpan (238 note 1), *sv.* VII, to grow old.

us-bairan, *sv.* IV, to carry out, bear, endure, suffer; answer (Mark xi. 14).

us-baugjan, *wv.* I, to sweep out.

us-beidan, *sv.* I, to await, look for.

us-beisnei, *wf.* long-suffering.

us-beisns, *sf.* long-suffering.

us-bliggwan, *sv.* III, to beat severely, scourge.

us-bugjan, *wv.* I, to buy out, buy.

us-dāudjan, *wv.* I, to strive, be diligent, endeavour.

us-dāudō, *av.* zealously.

us-dreiban, *sv.* I, to drive out, send away.

us-drusts, *sf.* a falling away, a rough way.

us-filh, *sn.* burial.

us-filmei, *wf.* amazement.

us-films, *aj.* amazed, astonished.

us-fratwjan, *wv.* I, to make wise.

us-fulljan, *wv.* I, to fulfil, complete.

us-fullnan, *vv.* IV, to be fulfilled, become full, come to pass.
 us-gaggan, *sv.* VII, to go out, forth, away.
 us-gáisjan, *vv.* I, to deprive of intellect, strike aghast; *pass.* to be beside oneself.
 us-geisnan (271), *vv.* IV, to be aghast, be amazed, be astonished.
 us-giban, *sv.* V, to give out, reward, repay, restore, show.
 us-gildan (250), *sv.* III, to repay, reward.
 us-graban, *sv.* VII, to dig out, pluck out, break through.
 us-gutnan (271), *vv.* IV, to be poured out, be spilt, flow away.
 us-hafjan, *sv.* VI, to take up, lift up; us-hafjan sik jáinpró, to depart thence.
 us-háuhjan, *vv.* I, to exalt.
 us-háuhnan (271), *vv.* IV, to be exalted.
 us-hláupan, *sv.* VII, to leap up, rise quickly.
 us-hramjan, *vv.* I, to crucify.
 us-hrisjan, *vv.* I, to shake out, shake off.
 us-keinan, *sv.* I, to spring up, grow up, put forth, produce; see *Reinan*.
 us-kiusan, *sv.* II, to choose out, prove, test; with *instr. dat.* to cast out, reject.
 us-lagjan, *vv.* I, to lay out, stretch out, lay, lay upon.
 us-láubjan, *vv.* I, to permit, allow, suffer.
 us-leipan, *sv.* I, to go away, pass by, come out.
 us-lipa, *wm.* one sick of the palsy, paralytic person.
 us-lukan, *sv.* II, to open, to unsheath (a sword).

us-luknan (271), *vv.* IV, to become unlocked, be opened, open.
 us-máitan, *sv.* VII, to cut down.
 us-mórnán (271), *vv.* IV, to be proclaimed.
 us-mêt, *sn.* behaviour, manner of life.
 us-mitan, *sv.* V, *figuratively*, to behave; uswiss usmitan, to be in error, to err.
 us-niman, *sv.* IV, to take out or away, take down.
 us-qiman, *sv.* IV, *c. dat.* or *acc.* to kill, destroy.
 us-qistjan, *vv.* I, *c. dat.* and *acc.* to kill.
 us-qipan, *sv.* V, to proclaim, blaze abroad.
 us-saihván, *sv.* V, to look up, look on, receive sight.
 us-sandjan, *vv.* I, to send out, send forth, send away.
 us-satjan, *vv.* I, to set on, place upon, set, plant.
 us-siggwan, *sv.* III, to read.
 us-skáus, (193), *aj.* vigilant.
 us-skawjan, *vv.* I, with *refl. acc. sik*, to awake; *passive*, to recover oneself.
 us-standan, *sv.* VI, to stand up, rise up, rise again, come out or from.
 us-stass, *sf.* resurrection, rising.
 us-steigan (usteigan), *sv.* I, to go up, mount.
 us-stiuriba, *av.* licentiously, riotously.
 us-táiknjan, *vv.* I, to show, prove.
 us-tiuhan, *sv.* II, to lead out, lead or take up, drive forth, finish, perform, perfect.
 us-pulan, *vv.* III, to endure.
 us-priutan (248), *sv.* II, to threaten, trouble, use spitefully.

us-wairpan, *sv.* III, to drive out, cast forth, overthrow, reject.
 us-waltjan, *wv.* I, to overthrow, overturn.
 us-walteins, *sf.* overthrow, a subverting.
 us-waúrhts, *aj.* right, just, righteous.
 us-weihš, *aj.* unholy, profane.
 us-windan, *sv.* III, to plait.
 us-wiss, *aj.* dissolute, vain.
 üt (286), *av.* out, forth; üta, out, without; ütaþrō, ütana, *c. gen.* from without.
 us-ēta, *wm.* manger.
 usuh, *prep.* whether from.

W.

waddjus (168), *sf.* wall.
 waggari, *sn.* pillow.
 wagian, *wv.* I, to move, shake.
 wahsjan (256), *sv.* VI, to grow, increase.
 wahstus, *sm.* growth, size, stature.
 wahtwō (173), *wf.* watch.
 wái, *interj.* woe!
 waian (179, 259), *sv.* VII, to blow.
 wái-dēdja, *wm.* woe-doer, malefactor, thief.
 wái-fairhujan, *wv.* I, to lament loudly, wail greatly.
 waihsta, *wm.* corner.
 waihts (183), *f.* thing, affair; mostly used along with the *neg. particle* ni as *acc.* ni waiht, waiht ni, naught, nothing; ni waihtái, ni in waihtái, in nothing, not at all.
 wafła (64), *av.* well, rightly, excellently.
 wafła-mērjan, *wv.* I, to preach, bring good tidings.
 wáips, *sm.* wreath, crown.
 wair (144 note 2), *sm.* man.
 wairilō, *wf.* lip.

wairpan (250), *sv.* III, to throw, cast.
 wairs (284), *av.* worse.
 wairsiza (206), *aj.* worse.
 wairpan (249), *sv.* III, to become, be, happen, come to pass.
 wairps (188), *aj.* worthy.
 wáit, see § 273.
 waja-mēreins, *sf.* blasphemy.
 waja-mērjan, *wv.* I, to blaspheme, slander.
 wakan (256), *sv.* VI, to wake, watch.
 waldan (258 note 1), *sv.* VII, to rule, govern.
 waldufni, *sn.* power, might, dominion, authority.
 walis (141), *aj.* chosen, true, dear, beloved.
 waljan (262), *wv.* I, to choose.
 waltjan, *wv.* I, to roll, beat upon, dash against.
 walwisōn, *wv.* II, to wallow.
 wamba, *sf.* belly, womb.
 wan, *sn.* want, lack; wan wisan with *dat.* of person and *gen.* of thing, to lack.
 wandjan (264), *wv.* I, to turn, turn round.
 wardja (171), *wm.* guard.
 *wardjan, *wv.* I, see fra-wardjan.
 warjan (262), *wv.* I, to forbid.
 warmjan, *wv.* I, to warm, cherish.
 wasjan (262), *wv.* I, to clothe.
 wasti (158), *sf.* clothing, raiment, dress.
 watō (176 note), *wm.* water.
 waúrd (146), *sn.* word, speech.
 waúrdjan, *wv.* I, to speak.
 waúrkjan (265), *wv.* I, to work, make, perform.
 waúrstw (153 note 2), *sn.* work, deed.
 waúrstwja, *wm.* worker, labourer, husbandman.
 waúrts, *sf.* root.

wōgs, *sm.* wave, tempest, storm.
weiha (171), *wm.* priest.
weihañ, *ww.* III, to sanctify, make holy.
weihañ (246), *sv.* I, to fight, strive.
weihnañ (271), *ww.* IV, to become holy, be hallowed.
weihs (188), *aj.* holy.
wein (Lat. *vinum*), *sm.* wine.
weina-gards, *sm.* vineyard.
weina-táins, *sm.* vine-branch.
weina-triu, *sm.* vine, vine-tree.
weipañ (246), *sv.* I, to crown.
weitwōdei, *wf.* witness, testimony.
weitwōdi, *sm.* testimony.
weitwōdipa, *sf.* testimony, witness.
weitwōdjan, *ww.* I, to bear witness, testify; **galiug weitwōdjan**, to bear false witness.
weitwōds, ***weitwōps** (§ 181), *m.* witness.
wēñjan (264), *ww.* I, to hope, expect, await.
wēns (163), *sf.* hope.
widuwairna, *wm.* orphan; *aj.* comfortless.
widuwō, *wf.* widow.
wigans, *sm.* !war (see note to Luke xiv. 31).
wigs (145), *sm.* way, journey.
wilja (171), *wm.* will.
wiljan (282), to be willing, will, wish.
wilpeis (191), *aj.* wild.
wilwan (250), *sv.* III, to rob, take by force.
windañ (250), *sv.* III, to wind.
winds (145), *sm.* wind.
winnan (250), *sv.* III, to suffer, sorrow.
wintrus (167), *sm.* winter.
winpi-skaufō, *wf.* winnowing fan.
wipja, *sf.* crown.

wis, *sm.* calm (of the sea).
wisan (254), *sv.* V, to be, remain; **waifa wisan**, be merry.
***witan** (273), *pret.-pres.* to know.
witan (269), *ww.* III, to watch, keep watch, observe.
witōdeigō, *av.* lawfully.
witōp (147), *sm.* law.
wipōñ, *ww.* II, to shake, wag.
wipra (288), *prep. c. acc.* against, over against, by, near, to, in reply to, in return for, on account of, for.
wipra-ga-mōtjan, *ww.* I, to go to meet.
wipra-waifps, *aj.* opposite, over, against.
wiprus (167), *sm.* lamb.
wlāitōñ, *ww.* II, to look round about.
wlits, *sm.* face, countenance.
wōpjan, *ww.* I, to call, cry out, cry aloud, crow.
wōpeis (192), *aj.* sweet.
wōps, **wōds**, *aj.* mad, possessed.
wraiqs, *aj.* crooked.
wraka, *sf.* persecution.
wrakja, *sf.* persecution.
wratōñ, *ww.* II, to go, travel.
wrikan (254), *sv.* V, to persecute.
wrōhjan, *ww.* I, to accuse.
wruggō, *wf.* snare.
wulfs (145), *sm.* wolf.
wullareis, *sm.* one who whitens wool, a fuller.
wulps, *aj.* of worth, of consequence; **máis wulpriza wisan**, to be of more worth, be better.
wulpus (167), *sm.* glory.
wunds, *aj.* wounded; **háubip wundan briggan**, to wound in the head.
wundufni, *sf.* wound, plague.
wunns, *sf.* suffering, affliction.

PROPER NAMES.

THE Gothic spelling and pronunciation of Greek proper names and of loan-words generally, were intentionally excluded from the chapter on Gothic pronunciation, in order that what was necessary to be said on these points might be reserved for the Glossary of proper names. The following few remarks, which are mostly confined to the vowels in proper names, will be useful to the learner:—

Greek *a* is regularly represented by *a*, as Ἀβιάθαρ, **Abiaþar**; Ἄννα, **Anna**; Βηθσφαγή, **Bēþsfagei**; Δημᾱs, **Dēmas**; Θωμᾱs, **Þōmas**; Ἰσαάκ, **Isak**.

Greek *ε* is regularly represented by *aí*, as Ἐφεσος, **Aífaísō**; λεγεών, **Laígaíōn**; Πέτρος, **Paítrus**; Βελεζεβούλ, **Baífaílzaíbul**; but Βηθλεέμ, **Bēþlaháim**. Cp. § 11.

Greek *ι* is represented by *i* or *ei*. No fixed rule can be laid down as to when it is represented by the one and when by the other. Examples of the former are:—Δεκάπολις, **Daikapaúlis**; Φιλητός, **Filētus**; Ἰδουμαία, **Idumaia**; Συρία, **Syria**; Ἰακώβ, **Iakōb**; Ἰησοῦς, **Iēsus**; Ἰωσήφ, **Iōsēf**; and of the latter:—Ἰκόνιον, **Eikaúniō**; Γαλιλαία, **Galeilaia**; Τιμόθεος, **Teimaúþaíus**; Σιδών, **Seidōn**; Σίμων, **Seimōn**.

ι is represented by *aí* in **Kyreinaíus**, **Kyrήνιος**.

ι is sometimes represented by *j* before a following vowel, as Ἰάειρος, **Jaeirus**; Ἰαννῆς, **Jannēs**; Μαρία, **Marja**, beside **Maria**.

Greek *o* is regularly represented by *aú* in other than final syllables, as *Ὀνησιφόρος*, *Aúneiseifaúrus*; *Βοανεργές*, *Baúanaírgais*; *Ἰόρδανος*, *Iaúrdanus*; *Σολομών*, *Saúlaúmōn*. Cp. the beginning of § 12.

In final syllables it is regularly represented by *u*, as *Αὔγουστος*, *Agustus*; *Μάρκος*, *Markus*; *Φίλιππος*, *Filippus*; *Πέτρος*, *Paítrus*. These and similar words are declined like *sunus* (§ 166) in the singular, but are mostly declined like *i*-stems (§§ 160, 162) in the plural.

o is represented by *ō* in *Αἰρμῶγαίνēs*, *Ἑρμογένης*. The *u* instead of *aú* in *Iaírusaúlyma*, *Ἱεροσόλυμα* is due to the influence of the *u* in *Iaírusalēm*, *Ἱερουσαλήμ*.

Greek *υ* is regularly represented by *Y* in the Gothic alphabet, so that forms like *Φύγελος*, *Συρία* ought properly to be transcribed by *Fwgaillus*, *Swria*, cp. *av*, *eu* below. It has however become usual in all grammars, glossaries, and editions of the Gothic text, to transcribe Greek *υ* in the function of a vowel by *y*. Inaccurate as this mode of transcription is, I have thought it advisable to adopt the usual transcription throughout this book. Examples are:—*Τυχικός*, *Tykeikus*; *Ἱεροσόλυμα*, *Iaírusaúlyma*; *Υμέναιος*, *Ymaínaius*; *Συμεών*, *Symaíōn*.

υ is represented by *aú* in *Saúr*, *Σύρος*.

Greek *η* is mostly represented by *ē*, as *Ἀσθήρ*, *Asēr*; *Δημᾶς*, *Dēmas*; *Φανουήλ*, *Fanuēl*; *Ἰησοῦς*, *Iēsus*. It is also sometimes represented by *ei* (cp. § 6), as *Ὀνησιφόρος*, *Aúneiseifaúrus*; *Κυρήνιος*, *Kyreínaius*.

η is represented by *ai* in *Gaírgaisainus*, *Γεργεσηνός*. And beside the regular form *Bēpania*, *Βηθανία*, we have the *dat.* form *Bīpanīn* (Mark xi. 1).

Greek *ω* is usually represented by *ō*, as *Ἰακώβ*, *Iakōb*;

Ἰωσήφ, *Iōsēf*; Μωσῆς, *Mōsēs*; Θωμᾶς, *Thōmas*; Σολομών, *Saúlaimōn*.

It is represented by *au* in *Lauidja*, Λαῖς; *Trauada*, Τρωάς; cp. the end of § 12. And by *ū* in *Rūma*, Lat. *Rōma*.

Greek *αι*, which was a long open e-sound like the *æ* in OE. *alǣpan*, is regularly represented by *ai*, as Ἀλφαῖος, *Alfaius*; Ναϊμάν, *Naiman*; Ἰδουμαία, *Idumaia*; Φαρισαῖος, *Fareisaius*; cp. the close of § 11.

ai is represented by *aei*, as Βηθσαῖδά, *Bēpsaeida*; Ἡσαίας, *Hsaeias*.

Greek *ει*, which was a long i-sound, is regularly represented by *ei* (§ 4), as Δαυεῖδ, *Daweid*; Ἰάειρος, *Jaeirus*.

Greek *αν* is represented by *aw*, as Δαυεῖδ, *Daweid*; Παῦλος, *Pawlus*; but in *Agustus*, Ἀγουστος it is represented by *a*.

Greek *ει* is represented by *aiw*, as Εὐνίκη, *Aíwneika*; Λεῖς, *Laiwweis*; εὐαγγέλιον, *aiwaggēljō*.

Greek *ου*, which was a long close u-sound, is regularly represented by *u*, as Ἀγουστος, *Agustus*; Φανουήλ, *Fanuēl*; Ἰδουμαία, *Idumaia*; Ἰησοῦς, *Iēsus*; Ἰούδας, *Iudas*; Καφαρναούμ, *Kafarnaum*.

The Gothic representation of the Greek consonants in proper names requires but little comment. The Greek consonants are generally represented by the corresponding Gothic equivalents, that is β, γ, δ, ζ, θ, κ, λ, μ, ν, ξ, π, ρ, σ (ς), τ, φ, ψ are almost in every case regularly represented by *b*, *g*, *d*, *s*, *þ*, *k*, *l*, *m*, *n*, *ks*, *p*, *r*, *a*, *t*, *f*, *ps* respectively. For examples see the Glossary below. The following points require to be noticed:—

The Greek spiritus asper is generally represented by *h*, as Ἑλισαῖος, *Hafleisaius*; Ἠλίας, *Hēlias*; Ἡρωδιανός, *Hērōdi-*

anus ; it is however also occasionally omitted, as in 'Ιερουσαλήμ, *Iairusalēm*.

An *h* has sometimes been inserted in the Gothic form between two vowels, as 'Αβραάμ, *Abraham* ; Βηθλεέμ, *Bēþla-haīm* ; 'Ιωάννης, *Iōhannēs*.

For Greek *τ* we have *þ* in *Nazareīþ*, *Naζarét*.

Greek *χ* is represented by *X* in *Xristus*, *Χριστός* ; but it is generally represented by *k*, as *Antiaúkia*, *'Αντιοχία* ; *Tykeikus*, *Τυχικός*. On the other hand Greek *κ* is represented by *X* in *Xrēskus*, *Κρήσκης*.

The inflected forms of Greek proper names in Gothic are given in the Glossary below, so far as they occur in the specimens which I have chosen. No hard and fast rule for the inflection of these words can be given, as they sometimes preserve the Greek endings, sometimes have Gothic endings, and sometimes have a mixture of the two. Most consistency prevails in nouns ending in the *nom.* in *-us*, Greek *-ος* ; these usually follow the *u*-declension in the *sing.*, but the *i*-declension in the *plural*.

If any one, who has the necessary time, leisure, and qualifications to work out fully the phonology of Greek proper names and of loan-words generally in Gothic, would undertake the task, I am sure some valuable results might be obtained both for the Gothic and Greek pronunciation of the fourth century A.D. It seems to me incredible that a man like *Ulþilas*, who shows such great skill in other respects, should have used *æ.g. ai* to represent three distinct sounds. The two works quoted on p. 146, are now for the most part antiquated, and the whole subject requires to be treated again according to our present knowledge of Greek and Gothic phonology.

GLOSSARY OF PROPER NAMES.

Abiapar ('Αβιάπαρ), *sm.* 'Abiathar'; *dat.* Abiapara.

Abraham ('Αβραάμ), *sm.* 'Abraham'; *gen.* Abrahamis; *dat.* Abrahamia.

Agustus (Αὔγουστος), *sm.* 'Augustus'; *dat.* Agustáu.

Aífaisō ('Εφεσος), *wf.* 'Ephesus'; *dat.* Aífaisōn.

Aírmōgainēs ('Ερμογένης) *m.* 'Hermogenes.'

Aíwnēika (Εὐνίκη), *sf.* 'Eunice'; *dat.* Aíwnēikái.

Aláksandrus ('Αλέξανδρος) *sm.* 'Alexander'; *gen.* Aláksandrás.

Alfaius ('Αλφαῖος), *sm.* 'Alphaeus'; *gen.* Alfaiáus.

Andraías ('Ανδρέας), *wm.* 'Andrew'; *acc.* Andraían; *gen.* Andraíns; *dat.* Andrafin.

Anna ('Αννα), *fem.* 'Anna.'

Antiaúkia ('Αντιόχεια), *sf.* 'Antioch'; *dat.* Antiaúkiái.

Arimapaia ('Αριμαθία), 'Arimathaea'; *gen.* Arimapaías.

Asēr ('Ασέρ), *sm.* 'Aser'; *gen.* Asēris.

Asia ('Ασία), *sf.* 'Asia'; *dat.* Asiái.

Aúneiseifaúrus ('Ονησιφόρος), *sm.* 'Onesiphorus'; *gen.* Aúneiseifaúrás.

Bafailsafbul (Βεελζεβούλ), *m.* 'Beelzebub.'

Barabbas (Βαραββᾶς), *m.* 'Barabbas'; *acc.* Barabban.

Barteimaius (Βαρτιμαῖος), *sm.* 'Bartimaeus.'

Barpaúlaúmaius (Βαρθολομαῖος), *sm.* 'Bartholomew'; *acc.* Barpaúlaúmaiu.

Baúanaírgaís (Βοανεργές), 'Boanerges.'

Bēpania, **Bipania** (Βηθανία), *fem.* 'Bethany'; *dat.* Bīpaniin, Bēpanijin (John xii. 1).

Bēplahaim (Βηθλεέμ), 'Bethlehem.'

Bēpsagei (Βηθσαγή), *wf.* 'Bethphage'; *dat.* Bēpsagein.

Bēpsaeida (Βηθσαῖδα), 'Bethsaida.'

Daskapaúlis (Δεκάπολις), *fem.* 'Decapolis'; *gen.* Daskapaúlafōs; *dat.* Daskapaúlein.

Dalmatia (Δαλματία), *sf.* 'Dalmatia'; *dat.* Dalmatiái.

Daweid (Δαβείδ), *sm.* 'David'; *gen.* Daweidis.

Dēmas (Δημάς), *m.* 'Demas.'

Eikaúniō ('Ικόνιον), *wf.* 'Iconium'; *dat.* Eikaúniōn.

Ēsaías ('Ησαῖας), *m.* 'Esaias'; *acc.* Ēsaian; *gen.* Ēsaēlins (Ēisaēlins); *dat.* Ēsaín.

Fanuël (Φανουήλ), *sm.* 'Phanuel';
gen. Fanuēlis.

Fareisaius (Φαρισαῖος), *sm. nom.*
pl. Fareisaiōis, 'Pharisees';
gen. pl. Fareisaiō; *dat. pl.* Fareisaium.

Filētus (Φιλητός), *sm.* 'Philetus.'

Filippus (Φίλιππος), *sm.* 'Philip';
acc. Filippu; *gen.* Filippēus;
dat. Filippēu.

Fygailus (Φύγελος), *sm.* 'Phygelus.'

Fynikiaka, *aj.* 'Phenecian.'

Gaddarēnus (Γαδαρηνός), *sm.*;
gen. pl. Gaddarēnē, 'of the Gadarenes.'

Galatia (Γαλατία), *sf.* 'Galatia';
dat. Galatiāi.

Gairgaisainus (Γεργασηνός), *sm.*;
gen. pl. Gairgaisainē, 'of the Gergesenes.'

Galeilaia (Γαλιλαία), *fem.* 'Galilee';
acc. Galeilaian; *gen.* Galeilais;
dat. Galeilaia.

Galeilaius (Γαλιλαῖος), *sm.* 'Galilecan';
gen. pl. Galeilaiō.

Gaulgaŭpa (Γολγοθᾶ), 'Golgotha.'

Gaúmaŭrus (Γομόρρος), *sm.* an inhabitant of 'Gomorrha';
dat. pl. Gaúmaŭrjam.

Haŭleisaius (Ελισαῖος), *sm.* 'Eli-seus';
acc. Haŭleisaiu; *dat.* Haŭleisaiū.

Haŭrōdiadins, *see* Hērōdia.

Hēlias (Ἠλίας), *m.* 'Elias';
gen. Hēleins; *dat.* Hēlijin; *acc.* Hēlian.

Hērōdēs, -is (Ἡρώδης), *sm.* 'Herod';
dat. Hērōda.

Hērōdia (Ἡρώδις), *wf.* 'Herodias';
gen. Hērōdiadins, Haŭrōdiadins.

Hērōdianus (Ἡρωδιανός), *sm.* 'Herodian';
dat. pl. Hērōdianum; *gen. pl.* Hērōdianē.

Iaŭrikō (Ἰαχῶ), *wf.* 'Jericho';
dat. Iaŭrikōn.

Iaŭrusalēm, (Ἱερουσαλὴμ), *fem.* 'Jerusalem.'

Iaŭrusaŭlyma (Ἱεροσόλυμα), *sf.* 'Jerusalem';
dat. Iaŭrusaŭlymái; *gen.* Iaŭrusaŭlymōs.

Iaŭrusaŭlymeis, *pl.* 'Jerusalem';
'the people of Jerusalem';
dat. pl. Iaŭrusaŭlymim.

Iakōb (Ἰακώβ), *sm.* 'Jacob';
gen. Iakōbis; *dat.* Iakōba.

Iakōbus (Ἰακώβος), *sm.* 'James';
acc. Iakōbu; *gen.* Iakōbāus,
Iakōbis; *dat.* Iakōbāu, Iakōba.

Iaŭrdanus (Ἰόρδανος), *sm.* 'Jordan';
gen. Iaŭrdanāus; *dat.* Iaŭrdanāu.

Idumaia (Ἰδουμαία), 'Idumaea';
dat. Idumaia.

Iēsus (Ἰησοῦς), *sm.* 'Jesus';
acc. voc. Iēsu; *gen.* Iēhuis; *dat.* Iēhua (Iēsu).

Iōhannēs, -is (Ἰωάννης), *m.* 'John';
acc. Iōhannēn, Iōhannē; *gen.* Iōhannis; *dat.* Iōhannē.

Iōsēf (Ἰωσήφ), *sm.* 'Joseph';
gen. Iōsēfis; *dat.* Iōsēfa.

Iōsēs (Ἰωσή), *sm.* 'Joses';
gen. Iōsēria.

Isak (Ἰσαάκ), *sm.* 'Isaac';
dat. Isaka; *gen.* Isakis.

Iskariōtēs, Iskarijōtēs (Ἰσκαριώτης), *m.* 'Iscaiot';
acc. Iskariōtēn.

Israēl (Ἰσραήλ), 'Israel';
dat. Israēla; *gen.* Israēlis.

Iudaia (Ἰουδαία), 'Judaea';
acc. Iudaian; *dat.* Iudaia; *gen.* Iudaia.

Iudaialand, *sn.* 'Judaea.'

*Iudaeis (Ἰουδαῖοι), *sm. pl.* 'Jews';
gen. Iudaiō.

Iudas (Ἰούδας), *m.* 'Judas'; *acc.*

Iudan; *gen.* Iudina.

Iusē (Ἰωσή), 'Joses.'

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*Lauidi or *Lauidja (Λαΐ), *sf.* 'Lois'; *dat.* Lauidjái.

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Lukas (Λουκάς), *sm.* 'Luke.'

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Magdalan (Μαγδαλάν), 'Magdalan.'

Magdalēnē (Μαγδαληνή), *nom.* and *dat.* 'Magdalene.'

Mambrēs (Μαμβρής), *m.* 'Mambres.'

Maria, Marja (Μαρία), *fem.* 'Mary'; *acc.* Marian; *gen.*

Marjins; *dat.* Mariin.

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Marja (Μάρθα), *fem.* 'Martha.'

Matpauis, Matp (Ματθαίος), *sm.* 'Matthew'; *acc.* Matpau.

Mōsēs (Μωσῆς), *sm.* 'Moses'; *gen.* Mōsēsiz; *dat.* Mōsēza, Mōsē.

Naiman (Ναυμάν), *m.* 'Naaman.'

Nazaraíř (Ναζαρέτ), 'Nazareth.'

Nazōrēnus (Ναζωρηνός), *sm.*

'Nazarene'; *voc.* Nazōrēnu, Nazōrēnaí.

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Rūma (Ῥώμη, Lat. Rōma), *sf.* 'Rome'; *dat.* Rūmái.

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Saídaúma (Σόδομα), 'Sodom.'

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Saílaúmōn (Σολομών), *sm.* 'Solomon.'

Saír (Σύρος), *sm.* 'Syrian'; *dat. pl.* Saírim.

Saírini, *f.* a Syrian woman.

Seidōna (Σιδών), *sf.* 'Sidon'; *gen.* Seidōnáis.

Seidōneis, *m. pl.* the inhabitants of Sidon; *gen.* Seidōnē.

Seimōn (Σίμων), *m.* 'Simon'; *acc.* Seimōna, Seimōnu; *gen.* Seimōnis.

Siōn (Σιών), *fem.* 'Sion.'

Symaíōn (Συμεών), *m.* 'Simeon.'

Syria (Συρία), *sf.* 'Syria'; *gen.* Syriáis.

Teimaius (Τιμαῖος), *sm.* 'Timaeus'; *gen.* Teimaiáus.

Teimaúpaíus (Τιμόθεος), *sm.* 'Timothy'; *dat.* Teimaúpaíu.

Teitus (Τίτος), *sm.* 'Titus.'

Trauada (Τρωάς), *sf.* 'Troas'; *dat.* Trauadái.

Tykeikus (Τυχικός), *sm.* 'Tychicus'; *acc.* Tykeiku.

Tyrus (Τύρος), *sm.* 'Tyrian'; *pl.*
gen. Tyrē; *dat.* Tyrīm.

Tyra (Τύρος), 'Tyre.'

paddaius (Θαδδαῖος), *sm.* 'Thad-
dæus'; *acc.* paddaiu.

paissalaúneika (Θεσσαλονίκη), *sf.*
'Thessalonica'; *dat.* paissalaú-
neikái.

pōmas (Θωμᾶς), *m.* 'Thomas';
acc. pōman.

Xrēskus (Κρήσκης), *sm.* 'Cres-
cens.'

Xristus (Χριστός), *sm.* 'Christ';
acc. Xristu; *gen.* Xristáus.

Ymafnaius (Ὑμέναιος), *sm.* 'Hy-
menæus.'

Zaíbaíðaius (Ζεβεδαῖος), *sm.*
'Zebedee'; *gen.* Zaíbaíðaiáus;
acc. Zaíbaíðaiu.

THE END.



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